PALESTINE

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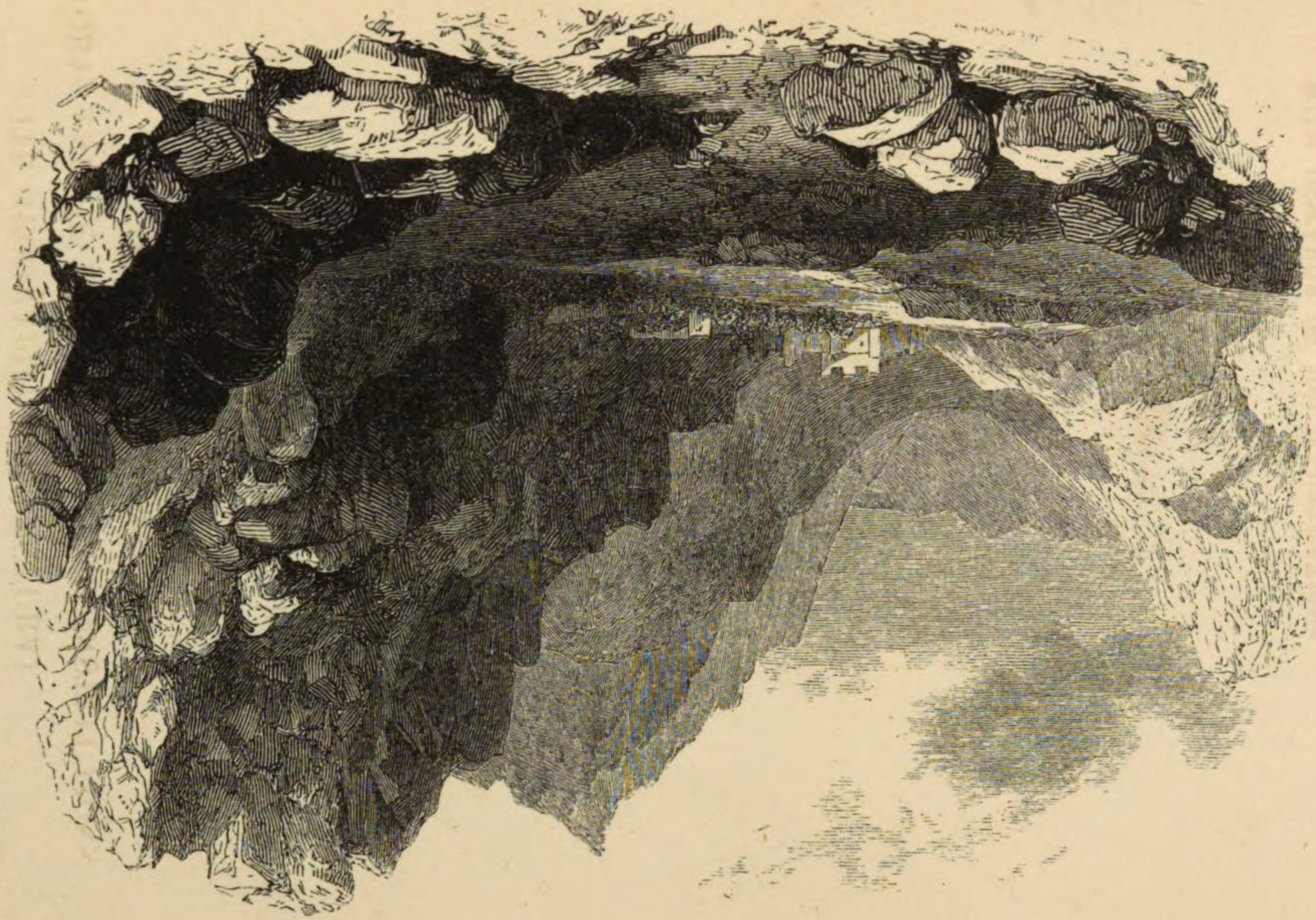

PALESTINE

AN ACCOUNT OF

ITS GEOGRAPHY AND NATURAL
HISTORY, AND OF THE CUSTOMS AND INSTITUTIONS
OF THE HEBREWS.

BY JOHN KITTO, D.D., F.S.A.

WITH UPWARDS OF 100 ILLUSTRATIONS.

EDINBURGH: ADAM AND CHARLES BLACK.
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BIBLIOTHECA
REGIA
MONACENSIS

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PREFACE.

EARLY after the Flood, the country which we now call Palestine became the habitation of a portion of the tribes descended from Canaan, the youngest son of Ham. Hence the country acquired its earliest name, the Land of Canaan; and the inhabitants were, collectively, called Canaanites. At the time of Abraham the country was but thinly peopled, and the inhabitants were separated into the various nations, enumerated in the first section of this work. These several nations were not united under a common head; but each was kept together by a common name and parentage, and by local connection. In all these nations every town, with its vicinage, appears to have formed a separate commonwealth under its own *Melek* or "king." These kings appear to have been no other than the chief magistrates of the place, who were also leaders in war, and sometimes priests. Their authority was small, and they seem to have been unable to transact any important matter without the direct consent of their citizens. As there was abundant room in the land, the vacant pasturages were abandoned to the pastoral chiefs of other tribes or nations, with whom the Canaanites exchanged their goods and the

produce of their fields for the products of the flocks and herds. Their language, with probably some difference of dialect, was the same with that which Abraham brought from Mesopotamia. Their moral practices had become very offensive, and their notions of God and his government were wild and uncertain; but there is no evidence that they were idolaters in the time of the Patriarchs.

Our only knowledge of the social condition of the Canaanites is to be gathered from the few intimations contained in the Book of Genesis. They lived in walled towns, at the gates of which public business was transacted; they cultivated the ground, and raised corn and wine. Silver by weight was their medium of exchange, and it would seem that every adult male was acquainted with the use of arms. Such were the people of Canaan, when their country was visited by the illustrious stranger whose descendants were to become its most celebrated inhabitants. The circumstances of that visit are familiar to all readers of the Bible.

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MEASURES OF LENGTH.

	Feet. Dec.
A Fathom, equal to 4 cubits, or	7·296
	Inches. Dec.
A Cubit, equal to	21·888
A Span the longer, equal to half a cubit, or	10·944
A Span the less, equal to a third of a cubit, or	7·296
A Hand's-breadth, equal to a sixth of a cubit, or	3·684
A Finger's-breadth, equal to a twenty-fourth of a cubit, or	0·912

MEASURES OF CAPACITY.

	Wine Gall.	Pints.
Chomer or Homer, equal to	75	$5\frac{1}{2}$
Ephah or Bath, equal to	7	5
Seah, one-third of ephah, equal to	2	4
Hin, one-sixth of ephah, equal to	1	2
Omer, one-tenth of ephah, equal to	0	6
Cab, one-eighteenth of ephah, equal to	0	$3\frac{3}{4}$

WEIGHTS AND COINS.

	Grains.		S.	D.
Shekel, equal to	219	silver, equal to	2	$4\frac{1}{4}$
Bekah, half shekel	109·5	" "	1	$2\frac{1}{8}$
Gerah, one-tenth of bekah,	10·95	" "	0	$1\frac{1}{8}$

Maneh, equal to 100 shekel-weight.

	£	S.	D.
Maneh in coin, equal to 60 shekels	£7	1	5
Talent of Silver, equal to 3000 shekels	353	11	10
Talent of Gold, the same weight	5075	15	7

ROMAN MONEY MENTIONED IN NEW TESTAMENT.

	Pence.	Farth.
Denarius, silver, equal to	7	3
Assis, copper "	0	3
Assarium "	0	$1\frac{1}{2}$
Quadrans "	0	0
A Mite "	0	0

PALESTINE.

PART I.—HISTORICAL AND PHYSICAL GEOGRAPHY

SECTION I.—HISTORICAL GEOGRAPHY.

NAMES.

PALESTINE has, in different ages, been known by various names:—

1. In Scripture it is called, by way of pre-eminence, THE LAND;* every region being pre-eminently the land or country of its inhabitants. It is also called, distinctively, THE LAND of the successive proprietors or occupants of the whole country, or of particular parts of it:—as, 1. The LAND OF CANAAN; from Canaan, the youngest son of Ham, and grandson of Noah, among whose eleven sons the country was divided, after the Confusion at Babel (Gen. x. 6, 15):—2. The LAND OF ISRAEL; from the Israelites, the posterity of Israel (Jacob), who drove out the Canaanites, and settled therein:—3. The LAND OF JUDAH; a name which was at first restricted to the domains of the tribe of Judah; but was afterwards applied to the separate kingdom formed by the tribes of Judah and

* Often translated "The Earth," in English versions.

Benjamin (Psalm lxxvi. 1); and at last, under the form of JUDÆA, to the whole country.

2. The name the LORD'S (or JEHOVAH'S) LAND, or the LAND OF GOD, occurs frequently in the Old Testament, and bears a peculiar force when understood with reference to the fact that, under the Hebrew constitution, God Himself was the king of the land, and the sovereign proprietor of the soil (Lev. xxv. 23). The name HOLY LAND, does not seem to have been employed by the Jews until after the Captivity (Zech. ii. 12). They used it with reference to the fact, that the land was chosen by God to be the inheritance of His people, and the seat of His worship. Christians, among whom also the name is in common use, have, at the same time, regard to its being the scene of the acts and sufferings of Christ and His Apostles. THE LAND OF PROMISE (Heb. xi. 9), is a name given with reference to the promise which God made to Abraham, that He would bestow this land on his children.

3. PALESTINE may now, from general use, be regarded as the proper geographical name of the country. It is derived from the *Philistines;* who obtained possession of a very important part of the land, and appear to have given their name to the whole of it in the time of Moses (Exod. xv. 14).

DIVISIONS.

1. The divisions of Palestine were different in different ages.—*In the time of the Patriarchs*, the country was divided among the tribes or nations descended from the sons of Canaan. The precise locality of each nation is not, in every case, distinctly known; but the map exhibits the most probable arrangement. Here it is sufficient to mention that the KENITES, the KENIZZITES, and the KADMONITES, lived on the east of the Jordan (Gen. xv. 18–21); and that, on the west of that river, or in Palestine Proper, the HITTITES, the PERIZZITES, the JEBUSITES, and the AMORITES, abode in the hill country of the south (afterwards belonging to Judah); the CANAANITES—properly so called—in the middle, across the country, from the sea-coast to the river Jordan; the

GIRGASHITES, along the eastern border of the lake of Gennesareth; and the HIVITES in the north, among the southern branches of the Lebanon mountains. The southern part of the coast was occupied by the PHILISTINES, and the northern part by the PHŒNICIANS.

2. *In the time of Moses*, when the Israelites prepared to enter Canaan, the distribution of the nations on the west of the Jordan had undergone very little change; but, on the east of that river, we find the three principal territories to have been BASHAN, in the north,—that is to say, east and north-east of the lake Gennesareth; GILEAD, in the middle; and, in the south, on the east of the Dead Sea, the LAND OF MOAB, so called from one of the sons of Lot, who settled there. There are traces of the name of Gilead in the time of Jacob.

3. *After the Conquest*, the land was distributed by lot among the tribes. The particulars of this distribution will be best seen by reference to the map. JUDAH, BENJAMIN, SIMEON, and DAN, occupied the south; EPHRAIM, half of MANASSEH, and ISSACHAR, the middle; and ZEBULON, NAPHTALI, and ASHER, the north. REUBEN, GAD, and the other half of MANASSEH, were settled beyond Jordan, in Bashan and Gilead. This distribution was in no way affected by the division of the country into two kingdoms, which took place after the death of Solomon. The boundary line between them was the northern limit of the tribe of Benjamin.

4. *After the Captivity*, we hear very little of the territories of the tribes, for ten of them never returned to occupy their ancient domains.

5. *In the time of Christ*, the country on the west of the Jordan was divided into the provinces of Galilee, Samaria, and Judæa. GALILEE is a name which occurs repeatedly in the book of Joshua (xxi. 32); and very often in the later history. It was applied to that part of Palestine north of the plain of Esdraelon or Jezreel. This province was divided into Lower or Southern, and Upper or Northern Galilee. The latter section was also denominated Galilee of the Gentiles (Matt. iv. 15). SAMARIA occupied nearly the middle of Palestine; but, although it extended across the country, it did not come down to the sea-shore. JUDÆA, as a province,

corresponded to the northern and western parts of the ancient kingdom of that name; but the south-eastern portion formed the territory of IDUMÆA. On the other side of the Jordan the divisions were, at this time, more numerous and less distinct. The whole country, generally, was called PERÆA, and was divided into eight districts or cantons, namely:—1. PERÆA, in the more limited sense, which was the southernmost canton, extending from the river Arnon to the river Jabbok.—2. GILEAD, north of the Jabbok, and highly populous.—3. DECAPOLIS, or the district of ten cities, which were Scythopolis or Bethshan (on the west side of the Jordan), Hippos, Gadara, Pella, Philadelphia (formerly Rabbath), Dium, Canatha, Gerasa, Raphana, and, perhaps, Damascus; but there is not much certainty with regard to the ten cities from which the region had its name.—4. GAULONITIS, extending to the north-east of the Upper Jordan and of the lake Gennesareth.—5. BATANÆA, the ancient Bashan, but less extensive, east of the lake Gennesareth.—6. AURANITIS, also called ITURÆA, and known to this day by the old name of Hauran (Ezek. xlvii. 16–18), to the north of Batanæa and the east of Gaulonitis.—7. TRACHONITIS, extending to the north of Gaulonitis, and east from Paneas (Cæsarea Philippi) and the sources of the Jordan, where it was separated from Galilee (Luke iii. 1).—8. ABILENE, in the extreme north, among the mountains of Anti-Libanus, between Baalbec and Damascus.

BORDERING NATIONS.

The bordering nations mentioned in Scripture, are the PHILISTINES, PHŒNICIANS, MOABITES, AMMONITES, MIDIANITES, EDOMITES, and AMALEKITES.

1. The PHILISTINES, although they were settled in Palestine in the time of the Patriarchs, were not Canaanites, but strangers, who had probably migrated, or had been expelled, from Egypt. They drove out the Avites, a Canaanitish tribe, and established themselves in their room, in the small strip of territory on the south-west coast, from a point below Joppa to Gaza. Here they maintained themselves for many gene-

rations, and, at times, made their power felt in the interior and in the south, long after the land of Canaan had been conquered by the Israelites. Their chief towns, each the seat of a distinct state or republic, were Gath, Ekron, Ashdod, Ascalon, and Gaza.

1. Gaza.

2. The PHŒNICIANS although Canaanites by origin, were not among the doomed nations whom the Israelites were ordered to expel. In fact, their presence was rather useful than otherwise to the Hebrew nation; and very friendly relations subsisted between them, which were much to the temporal advantage of both nations. The Phœnicians needed the products of the soil, which the Israelites raised in abundance; and the Israelites wanted the various commodities which the traffic of the Phœnicians afforded, and for which they were glad to exchange their corn, wine, and oil. This intercourse was chiefly with the southern states of Tyre and Sidon, the more northern states being little noticed in the history of the Jews. As a nation, the Phœnicians occupied the northern portion of that extended plain along the coast, the southern portion of which was in the hands of the Philistines.

3. MOAB and AMMON were the descendants of the two sons of Lot, the nephew of Abraham. They established themselves in the country to the east of the river Jordon, in territories from which they expelled the aboriginal inhabitants, the gigantic races of the Emim and Zamzummim. The Moabites had their territory to the east of the Dead Sea and the lower Jordan; and the Ammonites lived to the northeast of Moab. The chief town of the Moabites was Ar, or Rabbath-Ammon, or Areopolis, as it was afterwards called,

situated upon the south bank of the Arnon, some ruins of which may still be traced.

4. The MIDIANITES were descended from Midian, the fourth son of Abraham, by his second wife, Keturah (Gen. xxv. 1-2). Their territory lay to the east and south-east of that of the Moabites. They seem to have been a more pastoral and less settled people than the Moabites, in alliance with whom we usually find them acting. By the time that history introduces us to them, they appear to have become wholly idolatrous (Num. xxii. 2-7; xxxi.) Another tribe of Midianites was established about the head of the eastern arm (Elanitic Gulf) of the Red Sea; among whom Moses found refuge when he fled from Egypt. They appear to have been a branch of the same stock, although it has been thought that the name of Cushites, which is sometimes given to them (Num. xii. 1; Hab. iii. 7), indicated a descent from Midian, the son of Cush. This, however, might be ascribed to their occupation of a territory usually considered as belonging to Cush or Ethiopia; and it is an argument in favour of their descent from Abraham, that these Midianites still retained, in the time of Moses, the knowledge of the true God, which the world in general had lost. These distant Midianites had little connection with the Jewish history after the time of Moses.

5. The EDOMITES were descended from Edom, or Esau, the son of Isaac and brother of Jacob. They were settled in the mountains of Seir, which extend along the eastern side of the great valley of Arabah, between the Dead Sea and the Elanitic Gulf. In a valley among these mountains, the remains of Petra, the chief city of Edom, have only lately been discovered, and have been viewed with much wonder on account of the beautiful tombs and other monuments hewn in the surrounding cliffs.

2. Interior of a Tomb.

While the land was comparatively depopulated, during the Captivity of the Jews in Babylon, the Edomites established themselves in the south-eastern parts of Judæa, whence, as already mentioned, that quarter came to be called Idumæa, or the country of the Idumæans or Edomites.

3. Ravine in Idumæa.

6. The AMALEKITES were descended from Amalek, the son of Ham and grandson of Noah. They were the most bitter enemies of the Israelites, by whom they were eventually exterminated. We find them first in the fertile valleys near the foot of Mount Sinai (Exod. xvii. 8-16); and afterwards on the southern borders of Palestine. They seem to have been a pastoral people; and in that quarter there is a much larger extent of fine pasture grounds than was, until lately, supposed.

All these nations have long been extinct; some before, and others very soon after the final dispersion of the Jews.

SECTION II.—LAND.

MOUNTAINS.

1. PALESTINE may be regarded as a mountainous country. The mountains are the most lofty and imposing in the north, where the ridges branch off from Lebanon. To the north of the great central plain of Esdraelon, the eminences take the form of rounded hills, except towards the valley of the Jordan and its lakes, where the scenery has a stern and abrupt character, with deep ravines, tall cliffs, and numerous caverns.—The principal mountains are Lebanon, Hermon, Tabor, Carmel, Ebal, and Gerizim.

2. *Lebanon.* The Lebanon mountains consist of two ranges, which come down, parallel to each other, from the north, and extend their southern branches into Palestine. They enclose between them an extensive valley, called in Scripture "the valley of Lebanon" (Josh. xi. 17), and in other books, Cœle-Syria (the enclosed, or hollow Syria).

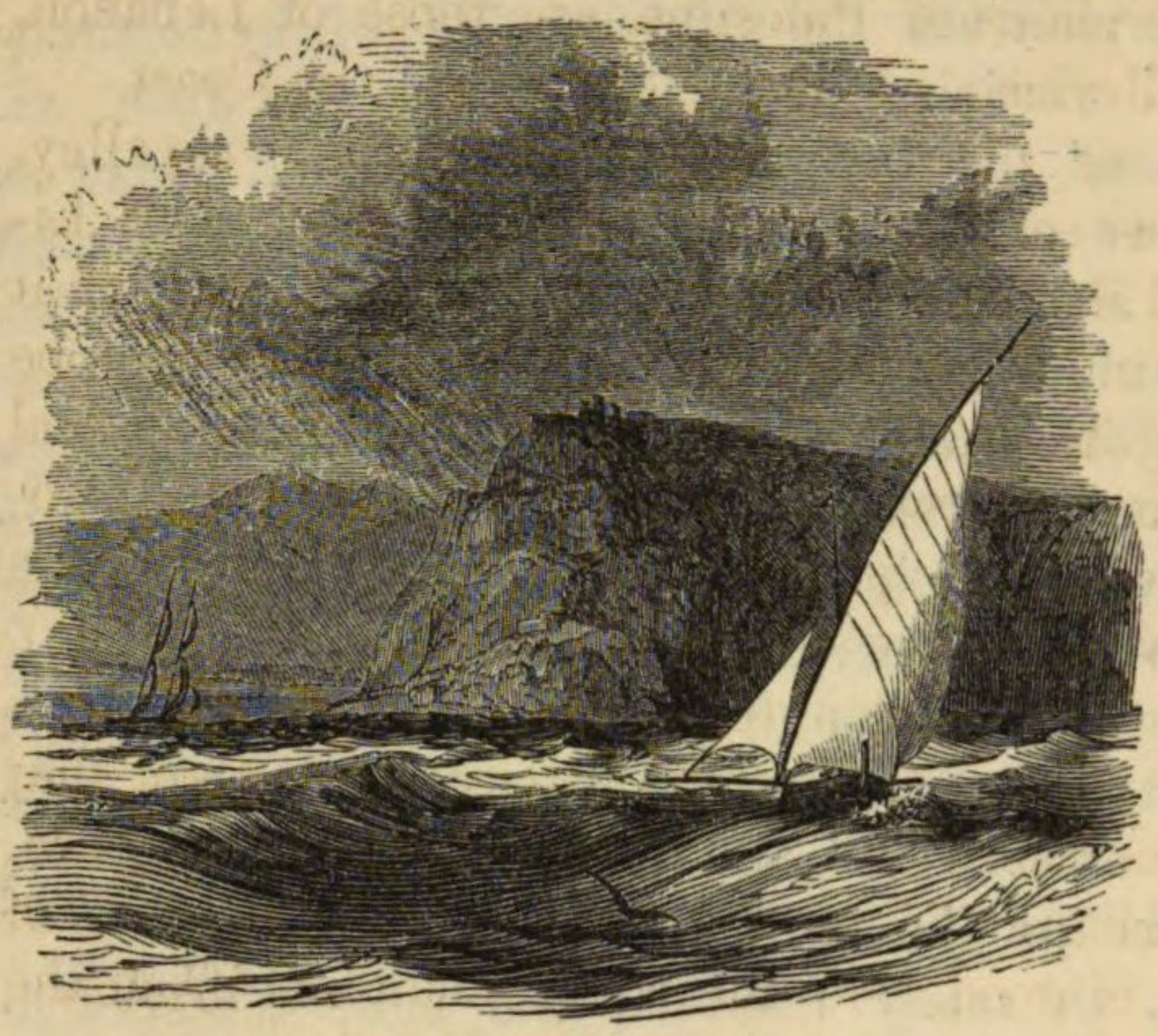
The outer or western ridge, fronting the sea, into which it projects several promontories, was called Libanus by ancient writers; while to the inner, or eastern range, fronting the plains of Damascus, they gave the name of Anti-Libanus. But these distinctions are not found in the Bible, where the name Lebanon is applied to both ranges. Of the two ridges, Libanus is the loftiest; and on its highest points, and in the fissures facing the north, snow may be found all the year round. Hence the ancient inhabitants obtained the snow with which they cooled their drinks in summer (Prov. xxv. 13). This snow is not, however, in sufficient quantity, nor does it give a sufficiently marked appearance, to account for the name of the White Mountain, which is, in Hebrew, the meaning of Lebanon. The name must rather be ascribed to the general appearance of the mountains; for they are composed of whitish limestone; and the surface, as it reflects the

light, exhibits everywhere a whitish aspect. The mountains of the western Lebanon are cultivated in terraces; and this region is now, as it was formerly, full of villages and people.

3. *Mount Hermon* was the northern limit of the territory of Israel beyond Jordan (Deut. iii. 8; iv. 48; Josh. xi. 3-17; xiii. 11), and the Psalmist speaks of it and Tabor as the representatives of all the mountains of Israel (Psalm lxxxix. 12; see also cxxxiii. 3; Sol. Song, iv. 8). This mountain is properly a prolongation of Anti-Libanus, and now bears, in Arabic, the name of Jebel-es-Sheikh, *the Sheikh's Mountain.* Its top is usually stated to be 10,000 feet above the Mediterranean, and during the whole year is partially crowned with snow, or rather ice, which, as it lies in the ravines, presents the appearance of radiant stripes, around and below the summit of the mountain. This range must not be confounded with another Mount Hermon (distinguished as Little Hermon), in the plain of Esdraelon.

4. *Tabor* is, in many respects, the most remarkable mountain in Palestine. It stands apart and alone on the north-east border of the plain of Esdraelon, with all its fine proportions, from base to summit, displayed at one view. Seen from the south-west, it presents a semi-globular appearance; but from the north-west, it more resembles a truncated cone. Its height has been greatly over-estimated. Dr. Robinson thinks that it does not exceed 1000 feet above the level of the plain. By an ancient path, which winds considerably, one may *ride* to the summit, where is a small oblong plain, with the foundations of ancient buildings. The view of the country from this place is very beautiful and extensive. The mountain is of limestone, which is the general rock of Palestine. The sides of the mountain are mostly covered with bushes, and woods of oak trees (ilex and ægilops), with occasionally pistachio, presenting a beautiful appearance, and affording a fine shade. This mountain is several times mentioned in the Old Testament (Josh. xix. 12, 22; Judges iv. 6, 12, 14); but not in the New. It has, indeed, been said that it was the mountain on which our Lord was transfigured (Matt. xvii.); but this appears more than doubtful, from the fact, that the summit of Mount Tabor was then occupied by a fortified town.

5. *Carmel* is a mountain ridge, six or eight miles long, stretching nearly north and south from the plain of Esdraelon into the sea, where it forms the high promontory which encloses, on the south, the bay of Acre. It is composed of a whitish stone, in which flints, sometimes curiously shaped, are embedded. The height has been variously stated, but, from comparison, it appears that the elevation of the highest points is nearly equal to that of Mount Tabor. On the east is the river Kishon and the plain of Esdraelon; on the west, a small plain descending to the sea. Oaks and other trees grow abundantly on the mountain; and various wild fruits evince its ancient fertility and cultivation. Indeed, the name of *Carmel* means *The Garden of God*, or a very pleasant region. Mount Carmel is renowned in the Jewish history; and is often alluded to in the imagery of the Prophets (1 Kings xviii. 19; 2 Kings ii. 25; iv. 25; Isa. xxix. 17; xxxii. 15; xxxv. 2; Micah vii. 14; Jer. xlviii. 43).



4. Mount Carmel.

6. *Mounts Ebal and Gerizim*, from which the solemn blessings and curses of the Law were declared to the assembled hosts of Israel, are mountains of Samaria, in the valley between which is the city of Shechem, now called Nabulus (Deut. xxvii.; Josh. viii. 30-35). These mountains rise, in steep rocky precipices, from the valley on each side, apparently to the height of 800 feet. They both appear to be equally naked and sterile, although some travellers have chosen to describe Gerizim, the mountain of blessings, as fair and fruitful, and Ebal, the mountain of curses, as bare and desolate. Gerizim is on the south-east, and Ebal on the north-west, side of the valley.

PLAINS AND VALLEYS.

The principal plains of Palestine, are those of Lebanon, of the Jordan, of Jericho, of Esdraelon, and of the Coast.

1. *The Plain of Lebanon* may be described as a valley, being enclosed between the parallel mountain ranges of Libanus and Anti-Libanus. Although the greater part of it must have been in Solomon's dominion, it can scarcely be deemed to belong to Palestine Proper, but its geographical and historical connection with that country requires its introduction. This enclosed plain is the Cœle-Syria of the ancients, and now bears the name of el-Bekka (the valley). It is about ninety miles in length, from north to south, by a breadth of eleven miles, nearly equal throughout, except that it widens at the northern end and narrows at the southern. This plain is, perhaps, the most rich and beautiful part of Syria. The soil is good, and the water abundant from the numerous mountain springs on each side; but the concentration of the sun's rays renders the summer heat excessive. These are the sources of that fertility for which the valley has, in all ages, been renowned; but only a small portion is now cultivated, the rest being left in pasture to the Arab tribes.

2. *The Plain of the Jordan.* By this name we understand the margin of the lakes, as well as the valley watered by the river. Here the heat is still greater than in the valley of Lebanon, and, in consequence, palm trees and the fruits of more southern climes than Palestine, will grow freely wherever there is soil and water. But the latter is usually wanting, and, therefore, except on the immediate borders of the river, of the lake of Gennesareth, and of the lesser streams, the whole plain is barren and desolate; for the intense heat which causes exuberant fertility wherever there is water, consumes the plain wherever water is wanting.

3. *The Plain of Jericho* is but an opening or expansion in the plain of the Jordan, towards the Dead Sea. The whole expansion takes in the plains of Moab on the east side of the river, and the plains of Jericho on the west, and the breadth across is from ten to twelve miles. In fact, the plain

of the Jordan is in no other part so wide. The large plain of Jericho is partly desert, but, from the abundance of water and the heat of the climate, it might be rendered highly productive; indeed, the fertility of this plain has been celebrated in every age. Josephus describes it as the most fertile tract of Judæa, and calls it a "divine region." He speaks also of its beautiful gardens, and its groves of palm trees; and his description is borne out by Scripture, in which Jericho is described as "The City of Palm Trees" (Deut. xxxiv. 3; Judges i. 16). This region also produced honey, opobalsam, the cyproso tree, (or *el-henna*), and myrobalanum, as well as the common fruits of the earth in prolific abundance. The Scripture adds the sycamore tree to the number of its products (Luke xix. 4). Of all these productions which so distinguished the climate of Jericho, and the greater part of which it enjoyed in common with Egypt, very few now remain. Only one solitary palm tree lingers in the plain; the sycamores have altogether disappeared; the celebrated opobalsam is not known; and the myrobalanum alone appears to thrive, being probably the thorny shrub, growing wild in the plain, to which the name of *zukkum* is given by the present inhabitants—the modern "Balsam of Jericho" is an oil, extracted from the kernels of the green nut which it bears.

4. *The Plain of Esdraelon* is often mentioned in sacred history (Judges iv. 13-15, 16; v. 19; 2 Kings xxiii. 29; Zech. xii. 11; Judith i. 8) as the great battle-field of the Jewish and other nations, under the names of the *Valley of Megiddo* and the *Valley of Jezreel;* and by Josephus as the *Great Plain.* The convenience of its extent and situation for military action and display has, from the earliest periods of history down to our own day, caused its surface, at certain intervals, to be moistened with the blood, and covered with the bodies, of conflicting warriors of almost every nation under heaven. This great plain, exclusive of three great arms which stretch eastward towards the valley of the Jordan, may be said to be in the form of an acute triangle, having the measure of thirteen or fourteen miles on the north, about eighteen on the east, and above twenty on the south-west. In the western portion this plain seems perfectly level, with a general declivity towards the Mediterranean; but in the

east it is somewhat undulated by slight spurs and swells from the roots of the mountains: from the eastern side three great valleys go off to the valley of the Jordan. These valleys are separated by the ridges of Gilboa and Little Hermon, and that which lies between these two ridges, is the *proper* valley of Jezreel, which name seems to be sometimes given to the whole plain of Esdraelon. The valley of Jezreel is a deep plain, and about three miles across. Before the verdure of spring and early summer has been parched up by the heat and drought of the late summer and autumn, the view of the Great Plain is, from its fertility and beauty, very delightful. In June, yellow fields of grain, with green patches of millet and cotton interspersed, chequer the landscape like a carpet. The plain itself is almost without villages, but there are several on the slopes of the enclosing hills, especially on the side of Mount Carmel.

5. *The Plain of the Coast* is that tract of land which extends along the coast, between the sea and the mountains. In some places, where the mountains approach the sea, this tract is interrupted by promontories and rising grounds; but, taken generally, the whole coast of Palestine may be described as an extensive plain of various breadth. Sometimes it expands into broad plains, at others it is contracted into narrow valleys. With the exception of some sandy tracts, the soil is throughout rich, and exceedingly productive. The climate is everywhere very warm, and is considered rather insalubrious as compared with the upland country. It is not mentioned by any one collective name in Scripture. The part fronting Samaria, and between Mount Carmel and Jaffa, near a rich pasture ground, was called the *Valley of Sharon;* and the continuation southward, between Jaffa and Gaza, was called *The Plain*, as distinguished from the hill-country of Judah.

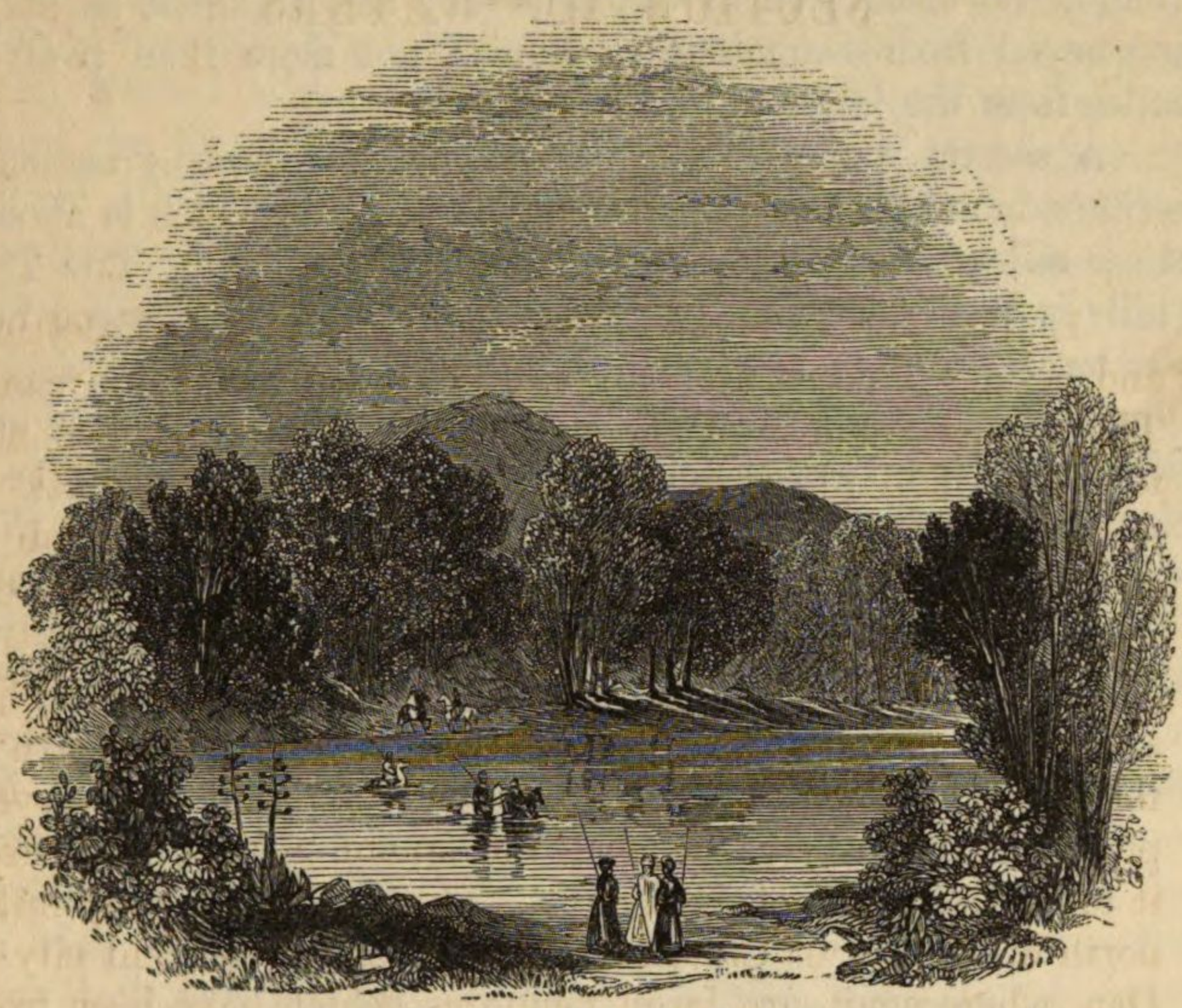
SECTION III.—WATERS.

RIVERS.

1. The Jordan is the only river of any note in Palestine, and besides it there are only two or three perennial streams. The greater number of the streams which figure in the history, and find place in the maps, are merely torrents or water-courses, which carry off the waters in the season of rain, or if they have their origin in springs, are spent, in the season of drought, soon after they quit their source.

2. *The Jordan.* The remotest origin of this river lies among the mountains, not much less than forty miles north of the Sea of Galilee. The source is a large fountain, just above a place called Hasbeiya, whence the stream which flows from it takes the name of Hasbany. This is about twenty miles north of Banias, or Cæsarea Philippi, and the ancient city of Dan, where again are large fountains, which have been from ancient times regarded as the sources of the Jordan, to the neglect of the more important and remoter source. The streams from these latter fountains there unite and form a small river, which, after running a short distance further, unites with the Hasbany, and the streams, thus joined into one to form the true Jordan, then proceeds to the lake Huleh, from which the fountain is about twenty-five miles distant. This fountain, which has an undoubted title to stand at the head of the springs and fountains and lakes of this renowned river, hails up from the bottom of a shallow pool some eight or ten rods in circumference. It at once, even in the dry season, forms a considerable stream, which meanders for the first three miles through a narrow, but very lovely, and highly cultivated valley, and then sinks rapidly down a constantly deepening gorge of dark basalt for about six miles, until it reaches the level of the great volcanic plain, extending to the marsh above the Lake Huleh. Through this plain it

proceeds eight or ten miles, receiving the other streams in its way, and enters the lake not far from its north-west corner. The other stream which joins the Hasbany, and whose



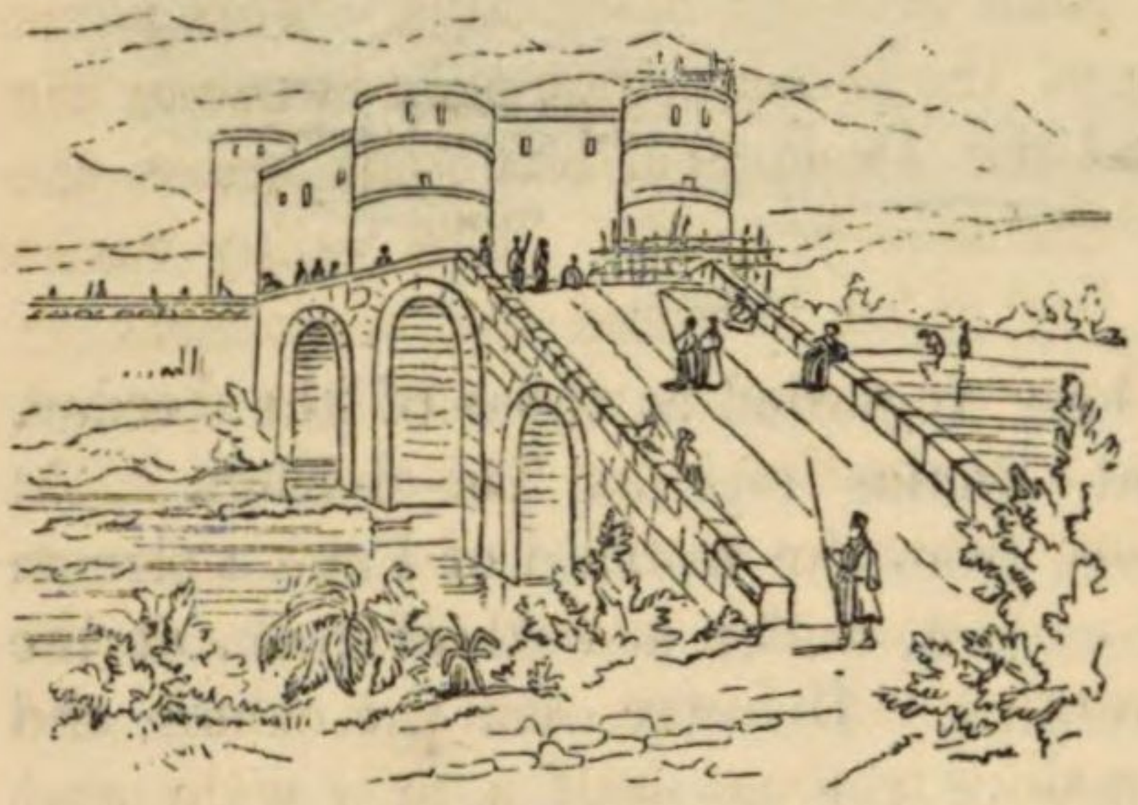
5. Ford of the Jordan.

sources have been so long regarded as those of the Jordan, has distinct sources, at Banias and at Tel-el-Kâdi. At Banias (anciently *Paneas*, from the worship of Pan) a stream issues from a spacious cavern, under a wall of rock, at the base of the Heish mountains. Directly over the cavern and in other parts, in the face of the perpendicular rock, niches have been cut to receive statues. Here Herod built a temple in honour of Augustus; and there was a town somewhat below, traces of which still remain. This is, undoubtedly, that place and cavern, at the foot of a mountain, which Josephus describes as the main source of the Jordan (Joseph. Ant. xv. 10, 3; Bell. Jud. i. 21-3). Yet, in another place (Joseph. Bell. Jud. iii. 10, 7), this writer refers the source to a remoter quarter. He relates that the Tetrarch Philip cast some chaff into the lake Phiala, and as it came out at the Paneas cavern, the lake was deemed the true source of

the river. This lake lay 120 stadia eastward, and was deep and round, like a bowl or cup—whence its name Phiala. Such a lake, about a mile in circumference, and perfectly round, was discovered by Captains Irby and Mangles, as they journeyed from Damascus to Banias, not more than twelve miles from the latter place.*

A second source of the Jordan, as described by ancient writers, is at the place now called Tel-el-Kâdi, which is about three miles to the west of the cavern at Banias. The *Tel* (hill) is a small elevation in the plain, with a flat space on the top; here are two springs, one of which is very large. The united waters immediately form a stream, twelve or fifteen yards across, which rushes rapidly over a stony bed into a lower plain. After a course of about four miles the stream unites with that from Banias, forming the reputed Jordan, which then continues its course to join the Hasbany, and so to the lake Huleh.

Between the two lakes lies a tract of high uneven table-land, through which flows the Jordan for about ten miles, in a narrow and somewhat tortuous valley—the upper part a rapid stream, the lower slow and turbid. Nearly two miles below the lake is a bridge, called Jacob's Bridge; and here the river is about eighty feet wide and four feet deep. It is said that, in passing through, the Jordan does not mingle its waters with those of the lake of Gennesareth; this is also reported of other rivers that pass through lakes. It is certain that the course of the river may be traced through the middle of the lake by a line of smoother water.



6. Jacob's Bridge.

The portion of the Jordan which is historically and geo-

* It has been more lately visited by Mr. Tipping, who has given an interesting representation and description of it in the new translation of Josephus by Dr. Traill.

graphically the most interesting and important, is that which runs between the Lake of Tiberias and the Dead Sea. This portion was formerly but little known, but has of late been thoroughly explored (together with the Dead Sea) by an American expedition under the command of Lieut. Lynch of the United States naval service. It had been ascertained that the Dead Sea was more than a thousand feet below the level of the lake of Tiberias; but it was difficult to understand this, seeing that the distance was but sixty miles, and this would give a fall of twenty per mile* to a river which was not known to be tortuous or to have any falls or rapids. From this explanation we, however, know that the river is full of rapids; and that although the direct distance is but sixty miles, the course of the river is made at least 200 miles by the exceedingly tortuous course of the stream. This reduces the fall to not more than six feet in the mile, and for this the numerous rapids sufficiently account.

On leaving the lake of Gennesareth the river enters into a very broad valley, or *Ghor*, which name the natives apply to a depressed tract or plain between mountains. This name is applied to the plain of the Jordan, not only between the lake of Gennesareth and the Dead Sea, but quite across the Dead Sea, and to some distance beyond. The valley varies in width from five to ten miles between the mountains on each side. The river does not make its way straight through the midst of the Ghor; it flows first near the western hills, then near the eastern, but advances to the Dead Sea through the middle of the valley. Within this valley there is a lower one, and within that, another still lower, through which the river flows; the inner valley is about half a mile wide, and is generally green and beautiful, with trees and bushes, whereas the upper or large valley is, for the most part, sandy or barren; and the mountains, or rather cliffs, and slopes of the river uplands, present, for the most part, a wild and cheerless aspect. The mountains on the west are the most precipitous, while those on the east rise in a gradual slope to a much greater elevation. The water of the river is clear and transparent, and abounds in fish. It is wholesome, al-

* This was then thought to be without example: but it is now known that the Sacramento River of California has an average fall of 100 feet per mile.

ways cool, and nearly tasteless. It is turbid only in the vicinity of the falls and rapids, and on advancing to the Dead Sea, where it probably passes over beds of clay. The breadth and depth of the river varies much in different places and at different times of the year. Dr. Shaw calculates the average breadth at thirty yards, and the depth at nine feet. In the season of flood, in April and early in May, the river is full, and sometimes overflows its lower bank, to which fact there are several illusions in Scripture (Josh. iii. 15; 1 Chron. xii. 15; Jer. xii. 5; xlix. 19; l. 44; Ecclus. xxiv. 26).

3. *The Kishon*, that "ancient river," by whose wide and rapid stream the hosts of Sisera were swept away (Judges iv. 13; v. 21), is, in winter and spring, a mighty river, flowing from Mount Tabor, and collecting the waters of a large part of the plain of Esdraelon and its bordering hills; but in summer all the part which passes over the plain is quite dried up, and only water from perennial springs in Carmel is then found in the last seven miles of its bed. It enters the bay of Acre near the foot of Mount Carmel.

4. *The Belus*, now called *Nahr Kardanus*, enters the bay of Acre higher up than the Kishon. It is a small stream, fordable even at its mouth in summer. It is not mentioned in the Bible, and is chiefly celebrated for the tradition, that the accidental vitrification of its sands taught man the art of making glass.

5. The other streams of note enter the Jordan from the east; these are the Jarmuch, the Jabbok, and the Arnon.—*The Jarmuch*, called also *Sheriatel-Mandhur*, anciently *Hieromax*, joins the Jordan five miles below the lake of Gennesareth. Its source is ascribed to a small lake, almost a mile in circumference, at Mezareib, which is thirty miles east of the Jordan. It is a beautiful stream, and yields a considerable body of water to the Jordan.

6. *The Jabbok*, now called *Zerka*, is a small stream, winding prettily through a deep valley or ravine, which is not so well wooded as its neighbourhood. The water is very clear; and, although narrow, the stream is deep and its course rapid.

7. *The Arnon*, now called *Wady Modjeb*, enters the Dead Sea. It was the river of Moab, and as such is often men-

tioned in Scripture. This stream also flows through an exceedingly deep valley, which is less shrubby than the river valleys of this country usually are. It is almost exhausted by the end of summer, but at all times there are clear indications of the furious rapidity with which the full stream rushes to the Dead Sea during the season of rain.

LAKES.

The river Jordan in its course forms three remarkable lakes, in the last of which, called the Dead Sea, it is lost:—

1. *The Lake Merom* (Josh. xi. 5-7), or *Samochonitis* (Joseph. Antiq. v. 5, 1) now called *Huleh*, the first of these serves as a kind of reservoir to collect the waters which form the Jordan, and again to send them forth in a single stream. The lake is of a triangular or funnel shape, five or six miles broad at its base, and tapers down to an apex at its outlet, at a distance of six or eight miles from the northern base. This is in spring, when the waters are highest; but in summer it becomes a mere marsh. In some parts it is sown with rice, and its reeds and rushes afford shelter to wild hogs.

2. *The Lake of Gennesareth*, called also the *Sea of Galilee*, and the *Lake of Tiberias*. After quitting the lake Huleh, the river Jordan proceeds for about thirteen miles southward, and then enters the great lake of Gennesareth. This lake lies very deep, among fruitful hills and mountains, from which, in the season, many rivulets descend; its shape will be seen from the map. The extent has been greatly overrated: Dr. Robinson considers that the length, in a straight line, does not exceed eleven or twelve geographical miles, and that the breadth is from five to six miles. From numerous indications, it is judged that the bed of this lake was formed by some ancient volcanic eruption, which history has not recorded; the waters are very clear and sweet, and contain various kinds of excellent fish in great abundance. It will be remembered that several of the Apostles were fishermen of this lake, and that it was also the scene of several transactions in the life of Christ; it is thus frequently mentioned in the New Testament, but very rarely in the Old,

where it is called the *Sea of Chinnereth*, of which *Gennesareth* is a corruption. The borders of the lake were in the time of Christ well peopled, having been covered with numerous towns and villages; but now they are almost desolate, and the fish and water-fowl are but little disturbed.

3. *The Dead Sea*, called also the *Salt Sea*, the *Sea of Sodom*, and the *Asphaltic Lake* (*Lacus Asphaltitis*), is from its size the most important, and from its history and qualities the most remarkable, of all the lakes of Palestine. It has been assumed that this lake did not exist before the destruction of Sodom and the other "cities of the plain" (Gen. xix.); and that before that time the present bed of the lake was a fertile plain, in which those cities stood. It was also concluded that the river Jordan then flowed through this plain, and afterwards pursued its course through the great valley, of Arabah, to the eastern arm of the Red Sea. These conclusions seem to be substantially correct. The results of the recent complete survey and soundings of the whole lake by the American Expedition under Lieut. Lynch, are in conformity with the inference one would draw from the Scriptural account, that the entire chasm was a plain, sunk and "overwhelmed" by the wrath of God. The *bottom* of the sea consists of two submerged plains, an elevated and a depressed one; the former averaging *thirteen*, and the latter about *thirteen hundred* feet below the surface. In the northern, and largest and deepest one, in a line corresponding with the bed of the Jordan, is a ravine which corresponds with another at the south bed of the lake. In the Jordan itself, between the Jabbok and this lake, there is a sudden break down in the bed of the river; and if there be a similar break in the water courses to the south of the Dead Sea, accompanied with like volcanic characters, there can scarcely be a doubt that the whole Ghor has sunk from some extraordinary convulsion, preceded most probably by an irruption of fire; and a general conflagration of the bitumen which abounded in the plain.

The Dead Sea is about thirty-nine or forty geographical miles long from north to south, and nine or ten miles wide from east to west; and it lies embedded very deep between lofty cliffs on the western side, which are about 1500 feet high, and mountains on the eastern shore, the highest ridges

of which are reckoned to be from 2000 to 2500 feet above the water. The water of the lake is much salter than that of the sea. From the quantity of salt which it holds in solution, it is thick and heavy, and no fish can live or marine plants grow in it. Even when subjected to a powerful microscope the water exhibits no trace of animalculæ or of any animal matter. The old stories respecting the pestiferous qualities of the Dead Sea and its waters, are mere fables or delusions; and actual appearances are the natural and obvious effects of the confined and deep situation, the intense heat, and the uncommon saltness of the waters. Lying in its deep cauldron, surrounded by lofty cliffs of naked limestone rock, exposed for seven or eight months in the year to the unclouded beams of a burning sun, nothing but sterility and solitude can be looked for upon its shores; and nothing else is actually found, except in those parts where there are fountains or streams of fresh water; in all such places there is a fertile soil and abundant vegetation. Birds also abound, and they are observed to fly over and across the sea without being, as old stories tell, injured or killed by its exhalations. The water, although unpleasant, acrid, and greasy, is entirely inodorous. The noxious smells which pervade the shores are to be ascribed to the fœtid springs and marshes along the shore, increased by exhalations from stagnant pools. Indeed, the saline and inodorous exhalations from the lake itself are probably rather wholesome than otherwise; and as there is but little verdure upon the shores, there can be no vegetable exhalations to render the air impure. The evil to which the human frame is here subject, arises from the dangerous and depressing influence of the intense concentrated heat, and from the acrid and clammy quality of the waters, producing a most irritated state of the skin, and eventually febrile symptoms, and great prostration of strength.

On the borders of this lake is found much sulphur, in pieces as large as walnuts, and even larger. There is also a black shining stone, which will partly burn in the fire, and which then emits a bituminous smell: this is the "stinkstone" of Burckhardt. At Jerusalem it is made into rosaries and toys, of which great quantities are sold to the pilgrims who visit the sacred places. Another remarkable production,

from which, indeed, the lake takes one of its names, is the *asphaltum*, or bitumen. Josephus says, that "the sea in many places sends up black masses of asphaltum, which float upon the surface, having the size and shape of headless oxen" (Joseph. Bell. Jud. iv. 8, 4). From recent information, it appears that large masses are rarely found, and then generally after earthquakes. The substance is doubtless produced from the bottom of the sea, in which it coagulates, and rises to the surface; or possibly the coagulation may have been ancient, and the substance adheres to the bottom until detached by earthquakes and other convulsions, when its buoyancy brings it to the surface. We know that "the vale of Siddim" (Gen. xiv. 10), was anciently "full of slime-pits" or sources of bitumen; and these, now under the water, probably supply the asphaltum which is found on such occasions.

SECTION IV.—CLIMATE AND SEASONS.

1. The variations of sunshine and rain which, with us, extend throughout the year, are in Palestine confined chiefly to the latter part of autumn and the winter. During all the rest of the year the sky is almost uninterruptedly cloudless, and rain very rarely falls.

The autumnal rains usually commence at the latter end of October, or beginning of November; not suddenly, but by degrees, which gives opportunity to the husbandman to sow his wheat and barley. The rains come mostly from the west (Luke xii. 54) and south-west, and continue for two or three days at a time, falling chiefly in the night; the wind then changes to the north or east, and several days of fine weather succeed. During the months of November and December the rains continue to fall heavily; afterwards they return at longer intervals, and are not so heavy; but at no period during the winter do they entirely cease to occur. Rain continues to fall more or less during the month of March, but is afterwards very rare. Morning mists occur as late as May, but rain almost never. Rain in the time of harvest was as incomprehensible to an ancient Jew as snow in summer (Prov. xxvi. 1; 1 Sam. xii. 17; Amos iv. 7). The "early" and the "latter" rains, for which the Jewish husbandmen awaited with longing (Prov. xvi. 15; James v. 7), seem to have been the first showers of autumn, which revived the parched and thirsty soil, and prepared it for the seed; and the later showers of spring which continued to refresh and forward the ripening crops and the vernal products of the fields.

2. The cold of winter is not severe, and the ground is never frozen. Snow falls more or less. In the low-lying plains but little falls, and it disappears early in the day; in the higher lands, as at Jerusalem, it often falls, chiefly in January and February, to the depth of a foot or more; but even there it does not lie long on the ground. Thunder and lightning are frequent in the winter.

3. In the plains and valleys the heat of summer is op-

pressive, but not in the more elevated tracts, as at Jerusalem, except when the south wind (*Sirocco*) blows (Luke xii. 55). In such high grounds the nights are cool, often with heavy dew. The total absence of rain in summer soon destroys the verdure of the fields, and gives to the general landscape, even in the high country, an aspect of drought and barrenness. No green thing remains but the foliage of the scattered fruit trees, and occasional vineyards and fields of millet. In autumn the whole land becomes dry and parched; the cisterns are nearly empty, and all nature, animate and inanimate, looks forward with longing for the return of the rainy season.

4. In the hill-country the season of harvest is later than in the plains of the Jordan and of the sea-coast. The barley harvest is about a fortnight earlier than that of wheat. In the plain of the Jordan the wheat harvest is early in May; in the plains of the Coast and of Esdraelon it is towards the latter end of that month, and in the hills, not until June. The general vintage is in September, but the first grapes ripen in July, and from that time the towns are well supplied with this fruit.

5. The climate of Palestine has always been considered healthy, and the inhabitants have generally enjoyed a high average duration of life. Jerusalem, in particular, from its great elevation, clear sky, and bracing atmosphere, should be a healthy spot, and is usually so esteemed.

PART II.—AGRICULTURE AND PASTURAGE.

SECTION I.—LAWS AND OPERATIONS.

LAWS.

1. It appeared to the Divine Wisdom, that the agricultural life was best suited to maintain the Israelites in that particular position in which it was designed that they should be placed. A country well adapted to agriculture was, therefore, given to them; and laws were framed to encourage and to render necessary the culture of the ground, and, in some degree, to discourage other pursuits. That all might find an interest in the culture of the soil, every one had some land to cultivate. A plot of ground was given to every head of a family, which he had full power to cultivate as he pleased, and to transmit to his heirs. The difficulty was not in acquiring, but in alienating a possession in land. No one could dispossess himself of his lands for a longer time than to the next ensuing jubilee, which occurred every fifty years; and if he disposed of his land for this limited period, himself, or his nearest relative, always retained the right of resuming possession, by paying the calculated value of the unexpired term up to the year of jubilee. As, by the original constitution, God himself was the political head of the state, and the sovereign proprietor of the soil, the land, thus secured to the heirs of the first proprietors, was exempt from any other rent-charges than the tithes and first-fruits which were offered to Him, and used by His servants—the priests and Levites (Lev. xxvii. 30; Deut. xii. 17-19; xiv. 22-29). As fields are not divided by hedges in the east, the stones which marked

the boundaries of lands (land-marks) were rendered inviolable by a solemn curse against whoever should remove them (Deut. xix. 14). All the inhabitants, except the priests and Levites, were considered by the laws, and were, for the most part, in fact, agriculturists, whether they dwelt in the country or in towns. This legislation had due effect; for agriculture was long held in high honour, and persons of condition did not disdain to put their hand to the plough (1 Sam. xi. 5, 7; 1 Kings xix. 19; 2 Chron. xxvi. 10). As luxury increased, this esteem for agriculture declined; especially after the Captivity, when many turned their attention towards merchandise and the mechanic arts.

2. *The Fallow Year.*—That the Israelites might exercise trust in their Divine King; that they might be trained to habits of economy and foresight; and that the soil might not be exhausted, it was ordered that every seventh year should be a sabbath of rest to the land. There was to be no sowing nor reaping, no pruning of vines nor olives, no vintage nor gathering of fruits; and whatever grew of itself was to be left to the poor, the stranger, and the beasts of the field (Lev. xxv. 1-7; Deut. xv. 1-10). But such an observance required more faith than the Israelites were prepared to exercise; it was for a long time utterly neglected (Lev. xxvi. 34, 35; 2 Chron. xxxvi. 21), but after the Captivity was more observed.

3. *Fertilization.*—The soil of Palestine is, for the most part, very fertile, when the rains and dews of autumn and spring are not withheld. Water is the great fertilizing agent; and therefore the ancient inhabitants were able, in some parts, to avert the aridity which the summer droughts occasioned, and to keep up a garden-like verdure, by means of aqueducts communicating with the brooks and rivers (Psalm i. 3; lxv. 10; Prov. xxi. 1; Isaiah xxx. 25; xxxii. 2, 20; Hosea xii. 11). Hence springs, fountains, and rivulets, were as much esteemed by husbandmen as by shepherds (Josh. xv. 19; Judges i. 15). The soil was also cleared of stones, and carefully cultivated; and its fertility was increased by the ashes to which the dry stubble and herbage were occasionally reduced by burning over the surface of the ground (Prov. xxiv. 31; Isaiah vii. 23; xxxii. 13). The dung and, in

the neighbourhood of Jerusalem, the blood of animals, were also used to enrich the soil (2 Kings ix. 37; Psalm lxxxiii. 10; Isaiah xxv. 10; Jer. ix. 22; Luke xiv. 34, 35).

4. *Fields.*—Under the term *dagan*, which we translate "grain," and "corn," the Hebrews comprehended almost every object of *field*-culture. Syria, including Palestine, was regarded by the ancients as one of the first countries for corn. *Wheat* was abundant and excellent; and there is still one bearded sort, the ear of which is three times as heavy, and contains twice as many grains, as our common English wheat. *Barley* was also much cultivated, not only for bread, but because it was the only kind of corn which was given to beasts; for oats and rye do not thrive in warm climates. Hay was not in use, and therefore the barley was mixed with chopped straw to form the food of beasts: this is what is called "provender" in Scripture. Other objects of field-culture were millet, spelt, various kinds of beans and peas, pepperwort, cummin, cucumbers, melons, flax, and perhaps cotton. Many other articles might be mentioned as being now cultivated in Palestine, but, as their names do not occur in Scripture, it is difficult to know whether they were grown there in ancient times.

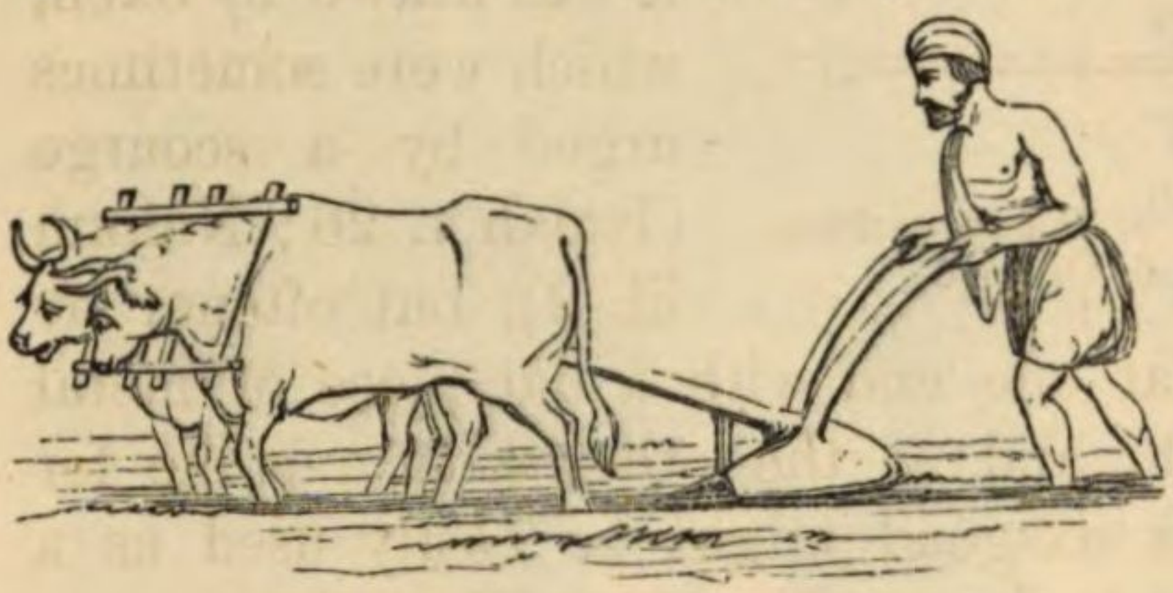
5. *Gardens.*—The Israelites appear to have been fond of gardens, which, in the East, are chiefly planted with trees, with little regard to order or effect. As, however, the Egyptians were skilful florists, and laid out their gardens with care, introducing beds and borders of flowers, it is likely that the Israelites had some similar practices. Shade was chiefly sought; and, that

7. Garden House.

a double benefit might be realised, the shade of fruit trees was preferred. The more important gardens were named from the prevalence of certain trees in them; as "the garden of nuts," "the garden of pomegranates," &c. (Sol. Song vi. 11). The gardens owed all their freshness to the waters, of which they were never destitute (Num. xxiv. 6; Deut. xi. 10; Sol. Song iv. 15; Isaiah i. 30; lxvi. 17; Jer. xxxi. 12). So attached were the Israelites to their gardens, that they often had their sepulchres in them (2 Kings ix. 37; xxi. 18; Mark xv. 46). Trees were multiplied by seeds and shoots; they were transplanted, dug around, manured, and pruned (Job viii. 16; Isaiah xvii. 10); and the operation of grafting was well known (Rom. xi. 17).

OPERATIONS AND IMPLEMENTS.

1. Of late years much light has been thrown upon the agricultural operations and implements of ancient times by the discovery of various representations on the sculptured monuments and painted tombs of Egypt. As these agree surprisingly with the notices in the Bible, and, indeed, differ little from the existing usages in Syria and Egypt, it is very safe to receive the instruction which they offer.

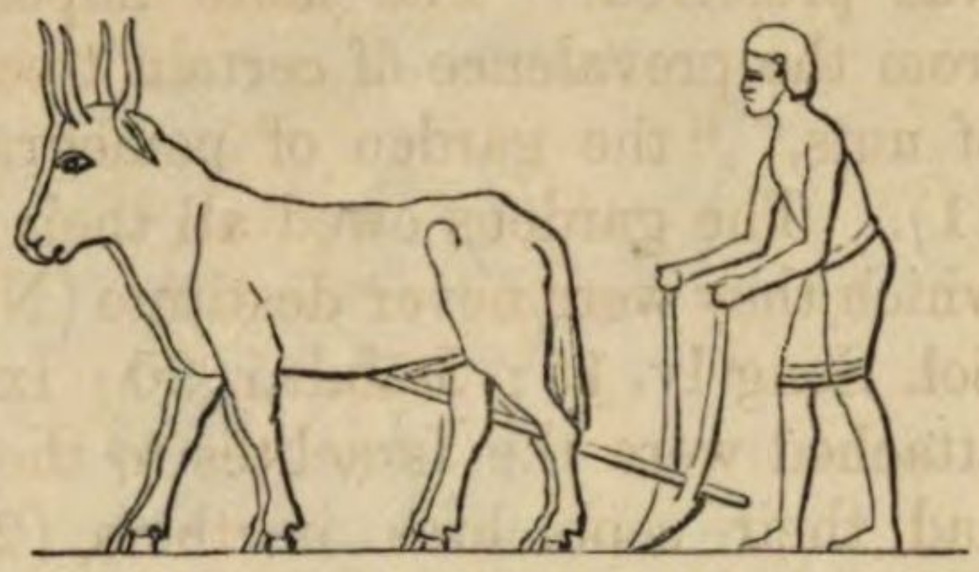


8. Syrian Plough.

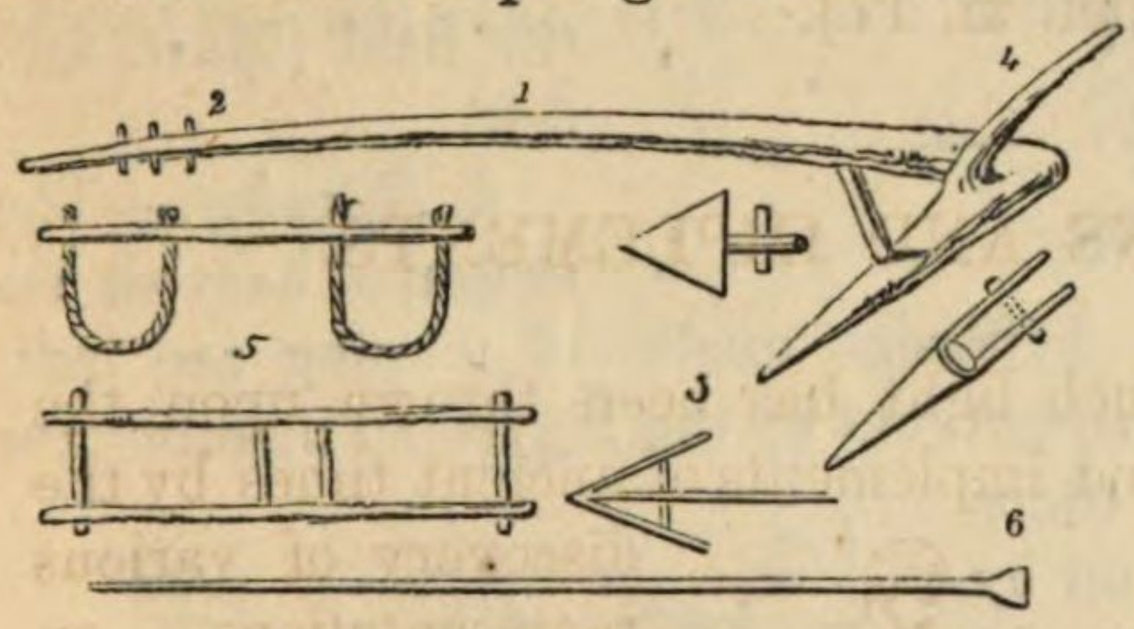
2. *Ploughing*.—This has always been a light and superficial operation in the East. At first the ground was opened with pointed sticks; then a kind of hoe was employed, and this, in many parts of the world, is still the substitute for a plough. But the plough was known in Egypt and Syria before the Hebrews became cultivators (Job i. 14). In the

9. Hoeing.

East, however, it has always been a light and inartificial implement. At first it was little more than a stout branch of a tree, from which projected another limb, shortened and pointed; this being turned into the ground made the furrows, while at the further end of the larger branch was fastened a transverse yoke, to which the oxen were harnessed. Afterwards a handle to guide the plough was added: thus the plough consisted of—1, the pole; 2, the point or share; 3, the handle; 4, the yoke. The Syrian plough is, and doubtless was, light enough for a man to carry with one hand; it was drawn by oxen, which were sometimes urged by a scourge (Isaiah x. 26; Nahum iii. 2), but oftener by a long staff, furnished at one end with a flat piece of metal for clearing the plough, and at the other with a spike for goading the oxen: this ox-goad might be easily used as a spear (Judges iii. 31; 1 Sam. xiii. 21). Sometimes men followed the plough with hoes to break the clods (Isaiah xxviii. 24); but in later times a kind of hammer was employed, which appears to have been then, as now, merely a thick block of wood pressed down by a weight, or by a man sitting on it, and drawn over the ploughed field.



10. Ancient Egyptian Plough.



11.

1. The plough. 2. The pole. 3. Shares (various).
4. Handle. 5. Yokes 6. Ox-goad.

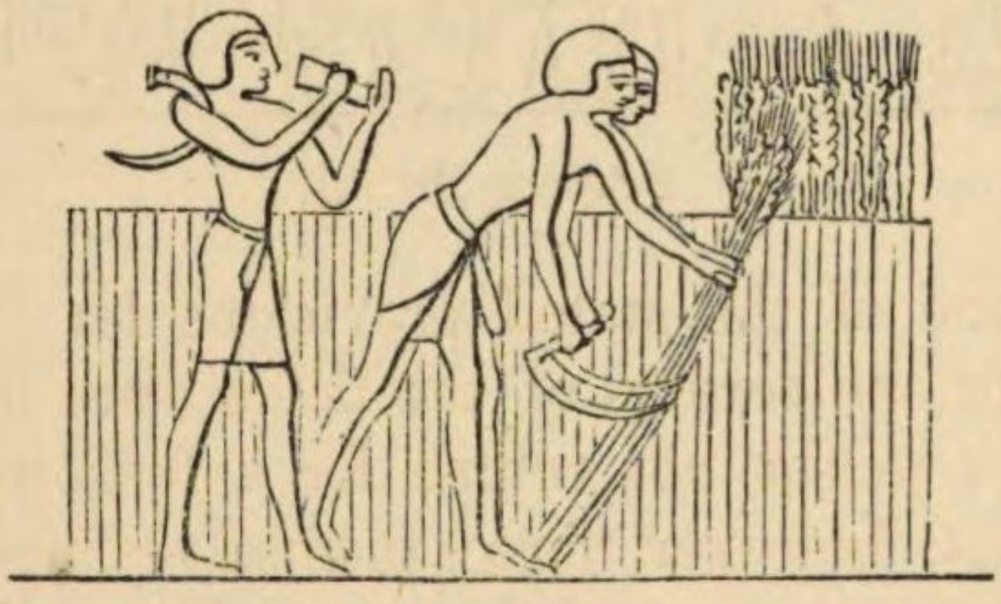
3. *Sowing.*—The ground, having been ploughed as soon as the autumnal rains had mollified the soil, was fit, by the end of October, to receive the seed; and the sowing of wheat continued, in different situations, through November and into December. Barley was not generally sown till January and February. The seed appears to have been sown and harrowed at the same time; although sometimes it was ploughed

in by a cross furrow. The Egyptian paintings illustrate the Scriptures by shewing that the sower held the seed in a basket, with one hand, and scattered it with the other; while another person filled a fresh basket. We also see that the mode of sowing was what we call "broad-cast," in which the seed is thrown loosely over the field (Matt. xiii. 3-8).

12. Sowing.

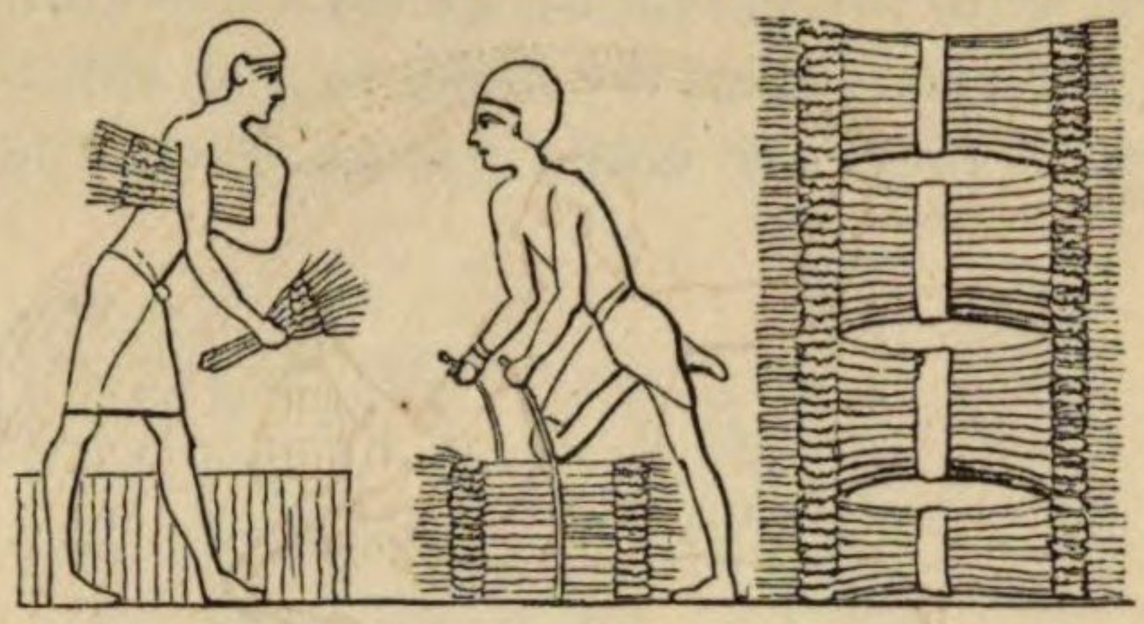
4. *Reaping*.—The season of harvest has been noticed (p. 23). Different modes of reaping are indicated in Scripture, and illustrated by the Egyptian monuments. In the most ancient times the corn was plucked up by the roots, which continued to be the practice with particular kinds of grain after the sickle was known; in Egypt, at this day, barley and dourra are pulled up by the roots. When the sickle was used, the wheat was either cropped off under the ear, or cut close to the ground; in the former case the straw was afterwards plucked up for use, in the latter the stubble was left and burnt in the ground for manure. As the Egyptians needed not such manure, and were economical of straw, they generally followed the former method; while the Israelites, whose lands derived benefit from the burnt stubble,

13. Plucking Corn.

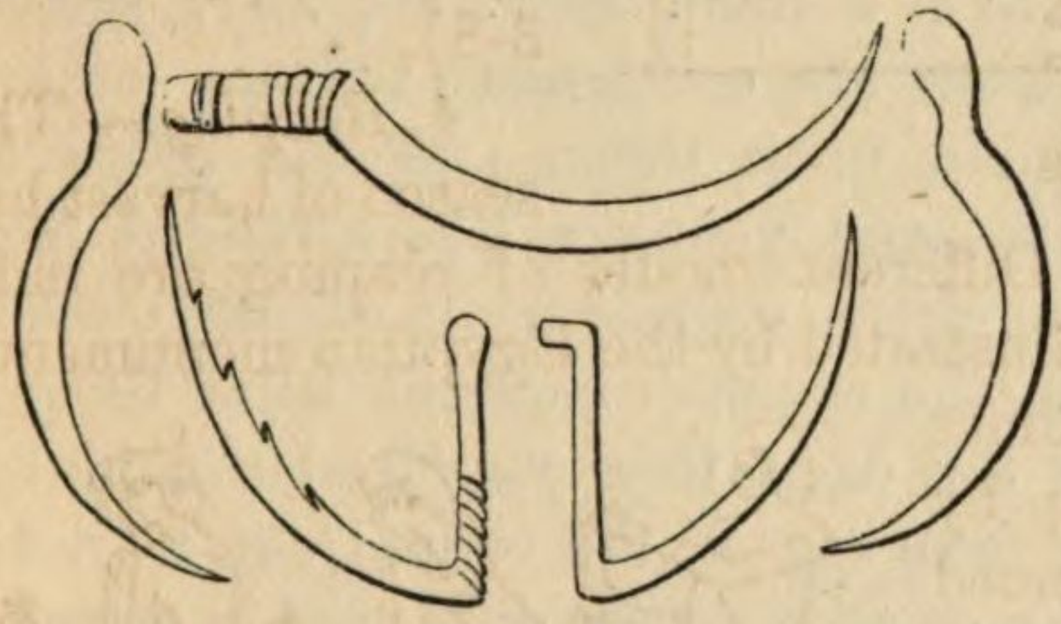


14. Reaping.

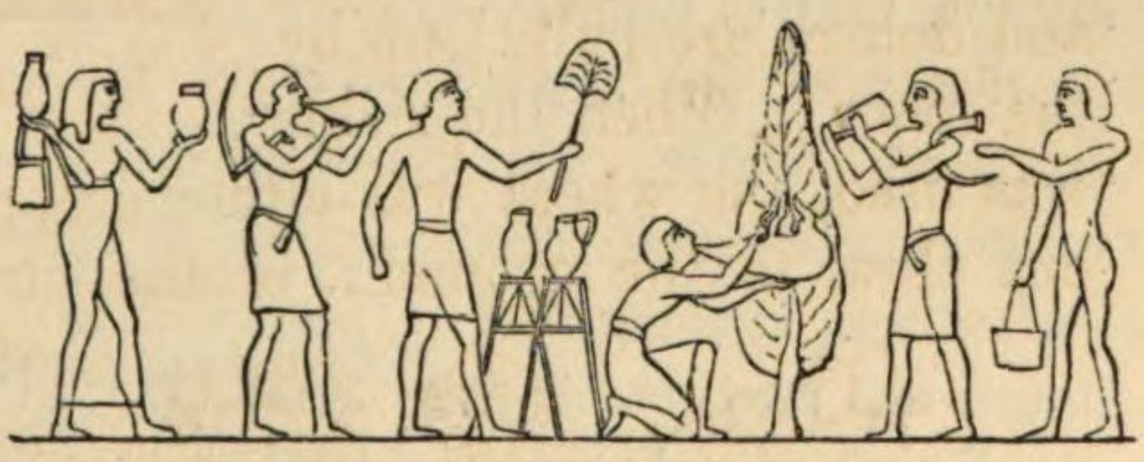
used the latter, although the practice of cutting off the ears was also known to them (Job xxiv. 24). Cropping the ears short, the Egyptians did not generally bind them into sheaves, but removed them in baskets. Sometimes they bound them into *double* sheaves; and such as they plucked up were bound into long sheaves. The Israelites appear always to have made up their corn into sheaves (Gen. xxxvii. 7; Lev. xxiii. 10-15; Ruth ii. 7, 15; Job xxiv. 10; Jer. ix. 22; Mic. iv. 12), which were collected into a heap, or removed in a cart (Amos ii. 13) to the threshing-floor. The reapers were the owners and their children, men and women-servants, and hired day-labourers, (Ruth ii. 4, 8, 21, 23; John iv. 36; James v. 4). Refreshments were provided for them, especially drink, of which the gleaners were often allowed to partake (Ruth ii. 9); so, in the Egyptian scenes, we see reapers drinking, and the gleaners applying to share the draught. Among the Israelites, gleaning was one of the stated provisions for the poor; and for their benefit the corners of the fields were left unreaped, and the reapers might not return for a forgotten sheaf. Gleaners could not, however, force themselves upon a particular field, without the consent of the owner (Lev. xix. 9, 10; Deut. xxiv. 19; Ruth ii. 2).



15. Binding Corn.

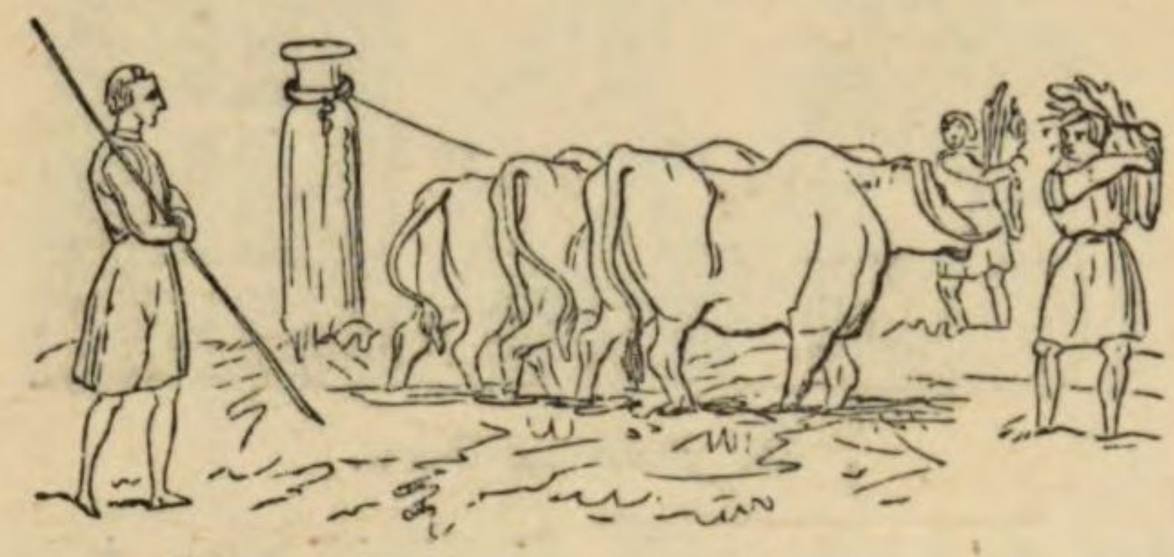


16. Reaping Hooks.



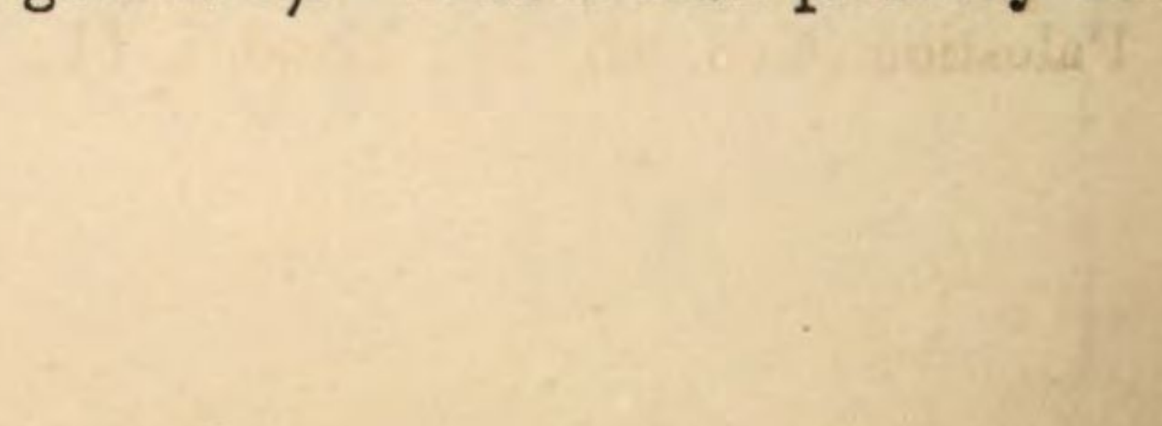
17. Reapers Drinking.

5. *Threshing.*—The ancient mode of threshing, as described in Scripture, and figured on the Egyptian monuments, is still preserved in Palestine. Formerly the sheaves were conveyed from the field to the threshing-floor in carts, but now they are borne generally on the backs of camels and asses. The threshing-floor is a level plot of ground, of a circular shape, generally about fifty feet in diameter, prepared for use by beating down the earth till a hard floor is formed



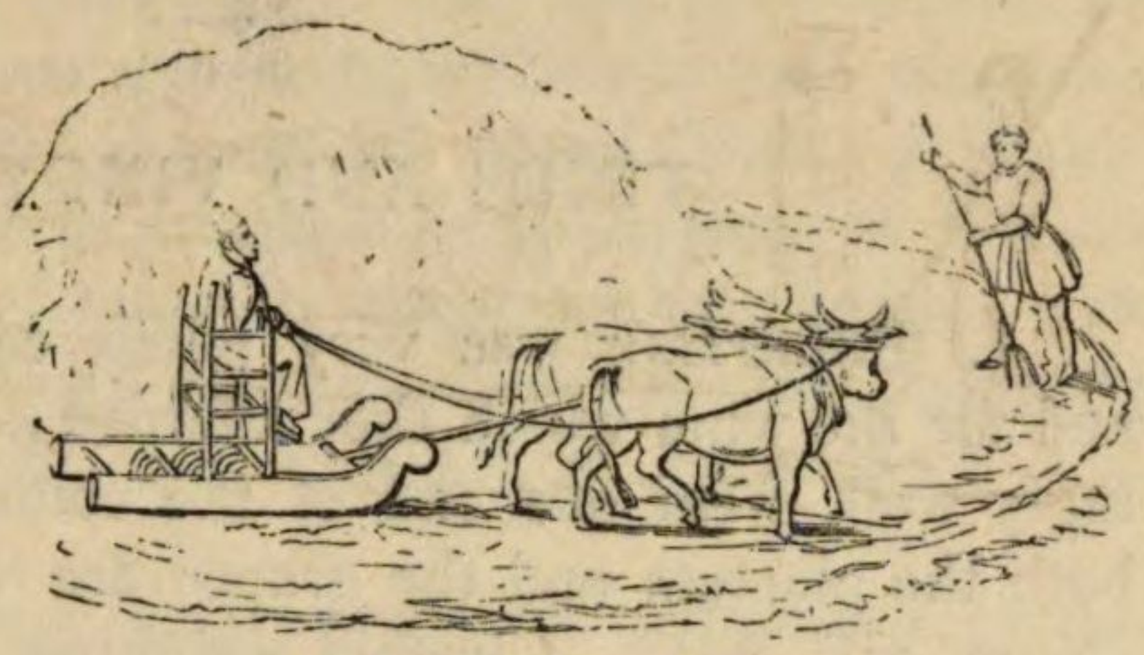
18. Threshing.

(Gen. l. 10; Judges vi. 37; 2 Sam. xxiv. 16, 24); sometimes several of these floors are contiguous to each other. The sheaves are spread out upon them, and the grain is trodden out by oxen, cows, and young cattle, arranged five abreast, and driven in a circle, or rather in all directions, over the floor. This was the common mode in Bible times; and Moses forbade that the oxen thus employed should be muzzled to prevent them from tasting the corn (Deut. xxv. 4; Isaiah xxviii. 28). *Flails*, or sticks, were only used in threshing small quantities, or for the lighter kinds of grain (Ruth ii. 17; Isaiah xxviii. 27). There were, however, some kinds of threshing-machines, which are still employed in Palestine and Egypt. One of them, represented in the annexed figure, is very much used in Palestine. It is composed of two thick planks, fastened together side by side, and bent upward in front; sharp fragments of stone are fixed into holes bored in the bottom. This machine is drawn over the corn by oxen, a man or boy sometimes sitting on it to increase the weight; it not only separates the grain, but cuts the straw and makes it fit for fodder (2 Kings xiii. 7). This is most probably the



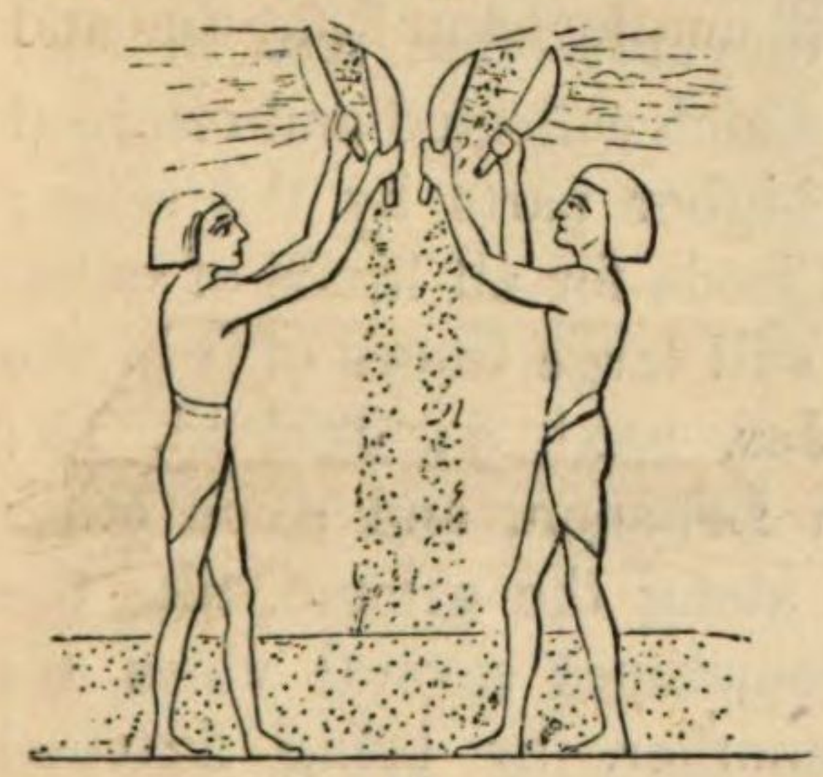
19. Corn-Drag.

corn-drag which is mentioned in Scripture (Isaiah xxviii. 27; xli. 15; Amos i. 3, rendered "threshing-instrument"), and would seem to have been sometimes furnished with iron points instead of stones. The Bible also notices a machine called a *moreg* (2 Sam. xxi. 22; 1 Chron. xxi. 23; Isaiah xli. 15), which is unquestionably the same which still in Arabic bears the name of *noreg;* and which, although not now seen in Palestine, is common in Egypt. It is a sort of frame of wood, in which are inserted three wooden rollers, armed with iron teeth, &c.; it bears a sort of seat or chair, in which the driver sits to give the benefit of his weight; it is generally drawn over the corn by two oxen, and separates the grain and breaks up the straw even more effectually than the drag. In all these processes the corn is occasionally turned by a fork, and when sufficiently threshed is thrown up by the same fork against the wind to separate the grain, which is then gathered up and winnowed.



20. Noreg.

6. *Winnowing.*—This was generally accomplished by repeating the process of tossing up the grain against the wind with a fork (Jer. iv. 11, 12), by which the broken straw and chaff were dispersed and the grain fell to the ground. The grain afterwards passed through a sieve, to separate the bits of earth and other impurities; after this it underwent a still further purification, by being tossed up with wooden scoops, or short-handled shovels, such as we see in Egyptian paintings (Isaiah xxx. 24).



21.

7. *Corn-stores.*—The unwinnowed grain was originally kept in subterranean storehouses, and even in caverns; but, in process of time, granaries were built both in Egypt and Palestine (Gen. xli. 35; Exod. i. 11; 1 Chron. xxvii. 25).

SECTION II.—PRINCIPAL VEGETABLE PRODUCTS.

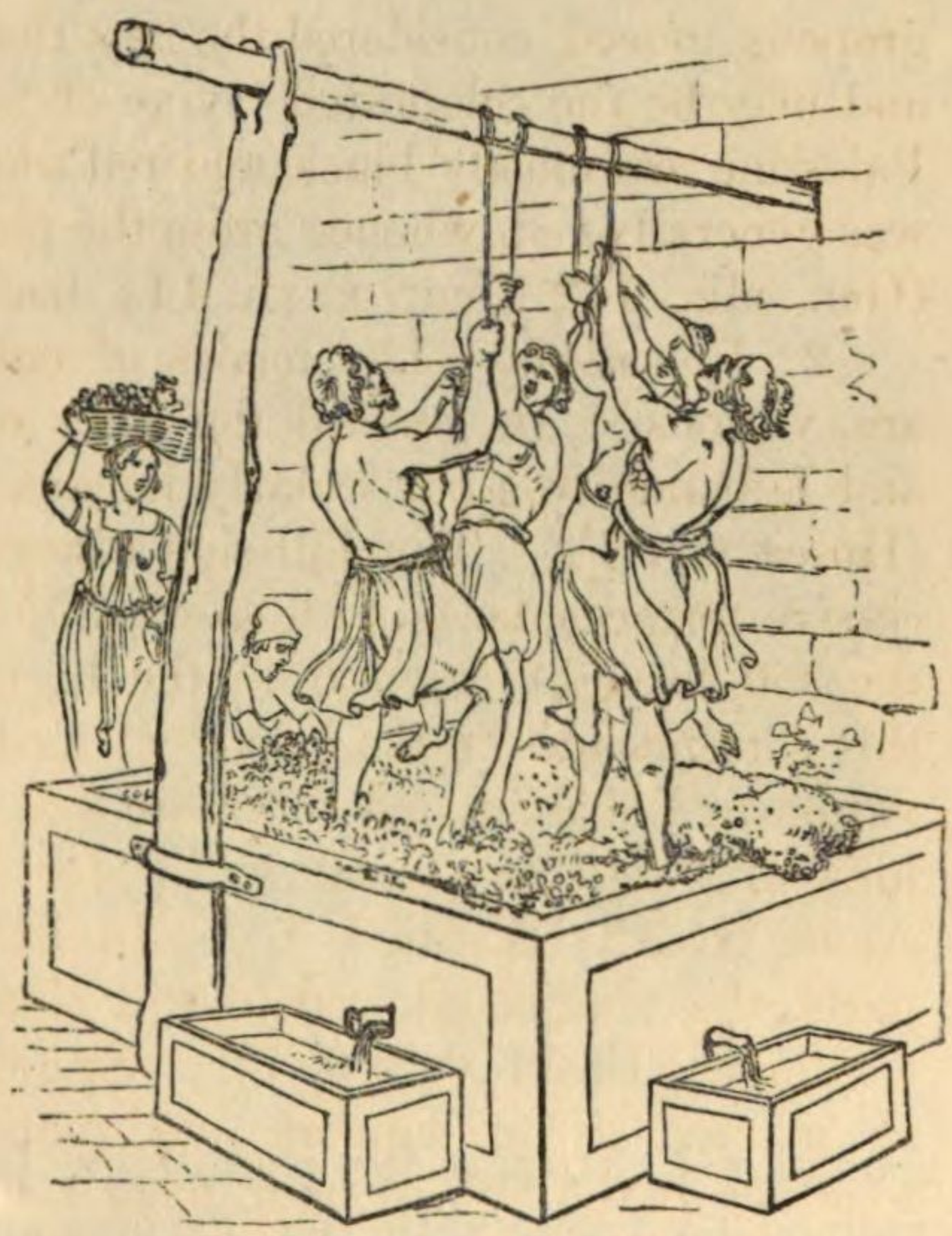
VINES AND VINEYARDS.

1. PALESTINE was very much celebrated for its vines, and for the wine which they afforded; they still grow exceedingly well, from one end of the country to the other; and both the clusters and the grapes are often of very large size (Num. xiii. 23). Clusters weighing ten or twelve pounds, and grapes as large as prunes, are mentioned by travellers. The varieties differ, of course, in size, as well as in quality, and the largest are not necessarily the best. A small white grape is, indeed, considered the best that grows in that quarter, and may be the celebrated "vine of Sorek." The grapes of Palestine are mostly black and red varieties; hence the wine was generally red, whence arose the phrase "blood of grapes" (Gen. xlix. 11; Deut. xxxii. 14; Isaiah xxvii. 2).

2. *Vineyards.*—The modes of cultivation were, and still are, various. In general the sides of hills were preferred; and Lebanon was particularly famous for its vines and wines (Hosea xiv. 7). The hill-side vineyards often rose in successive terraces, faced with stone, which collected and retained the soil brought down from the higher parts by the rains; this continues to be the prevalent mode for all kinds of cultivation in Lebanon, and there are still large traces of it in the hills of Palestine (Isaiah v. 1; Jer. xxxi. 5; Joel iii. 18; Amos ix. 13; Micah i. 6). In Lebanon, and some other parts, the vine is allowed to run along the ground, like the cucumber (Ezek. xvii. 6, 7). Sometimes several vines are so planted as to support one another, by being fastened together at the top, so as to form a kind of cone. In other cases they grow without support, having stout stems and extensive branches, which the Israelites used often to prop and train, so as to form a pleasant shade. Hence, "sitting under one's own vine," is a frequent phrase for a state of repose and comfort (1 Kings iv. 25; Hosea ii. 12; Mic. iv.

4, Zech. iii. 10). In many of the vineyards there are still watch-towers of stone, round or square, from ten to fifteen or twenty feet high, in which keepers are stationed, during the season of the grape, to protect the fruit from injury or pillage (Isaiah v. 2; Matt. xxi. 33). The passing traveller was allowed to pluck and eat grapes from the way-side vineyards, but not to carry them away in his vessel (Deut. xxiii. 24). Many minute allusions to processes in the culture of the vine manifest the very great attention which was paid to it by the ancient Hebrews. There are fine allegories based upon this culture in Psalm lxxx. 8-15; Isaiah v. 1-7; xxvii. 2-6; Matt. xxi. 33-41.

3. *Vintage.*—Grapes may always be had after June, but the regular vintage does not begin until the middle of September, and is not over everywhere until the middle of November. The gleanings of the vineyard, as well as of the corn-field, were left to the poor (Lev. xix. 10). The vintage was a season of gladness (Judges ix. 27; Isaiah xvi. 10; Jer. xxv. 30; xlviii. 33); and, with loud shouts and other signs of rejoicing, the grapes were plucked off and carried to the wine-press, which was generally in the vineyard (Isaiah v. 2; Hag. ii. 16; Zech. xiv. 10; Matt. xxi. 33; Rev. xiv. 19, 20).



22. Wine-Press.

The Wine-presses were either formed with stones, and covered with an insoluble cement, or were, in certain situations, hewn out of the rock, forming an elevated reservoir, into which the grapes were thrown, and were trodden upon

by men to press out the juice. The expressed juice flowed through gratings or apertures into a lower receptacle outside, or into large vessels of stone or earthenware. From the Egyptian paintings, we see that a beam was temporarily erected over the press, from which thongs were suspended, by which the men held on as they trod the grapes, and which must have been a great support to them in their work. Although laborious, this work was performed with great animation—with songs, and with a shout or cry, peculiar to the occasion; and was sometimes accompanied by instrumental music (Isaiah xvi. 9, 10; Jer. xxv. 30; xlviii. 32, 33).

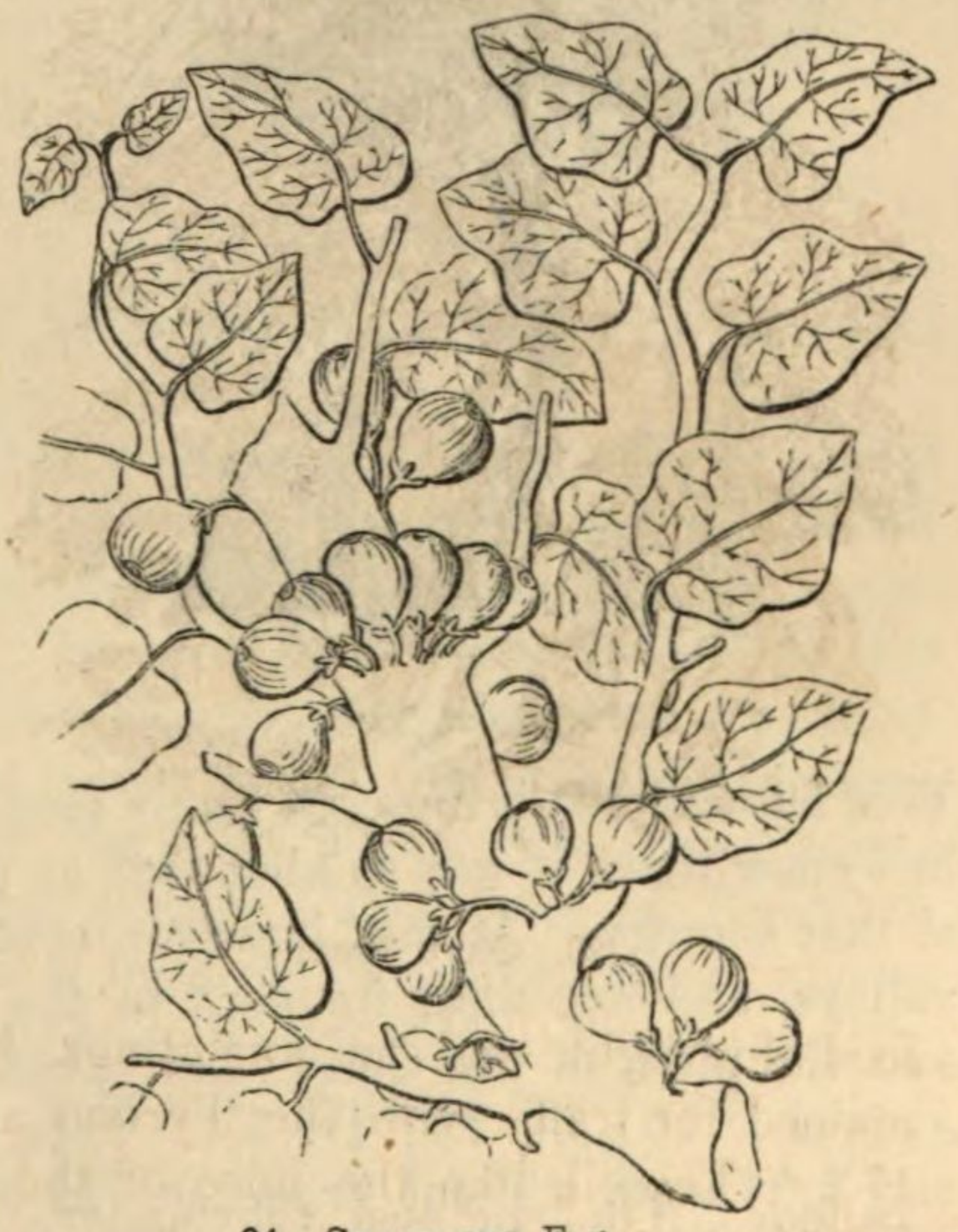
4. *The Olive Tree.*—The olive rarely becomes a large tree, and its dull whitish foliage does not deserve the name of verdure; but there was no tree more honoured by the Israelites, or more truly valuable to them. It was an object of special culture in plantations or "olive yards," for the sake of the valuable oil obtained from the fruit. This oil is drawn, not from the kernel, as with most other vegetable oils, but from the fleshy part (pericarp) of the fruit. Vast quantities were obtained; and it was not only used profusely, with food, for light, and for anointings, but large quantities remained for traffic with the Tyrians and others (Ezek. xxvii. 17). The oil, like the juice of the grape, appears to have been extracted by treading (Mic. vi. 15). The fruit itself does not seem to have been commonly eaten. The olive is an evergreen tree, and although small, singly, two or three

23. Olive Tree.

trunks frequently rise from the same root. It is from twenty to thirty feet high, and the branches are numerous and very widely extended. The Mount of Olives, near Jerusalem, was so named from the numerous olive trees that once grew there; and some remarkable old olive trees are still found thereon.

5. *The Fig Tree.*—Fig trees were common in Palestine. They are tall but irregular trees, whose expanded shade was deemed very pleasant (1 Kings iv. 25; Mic. iv. 4). The fig tree sprouts at the vernal equinox, and affords three crops of fruit, the first of which (called the *Untimely Fig*) appears before the leaves in spring, and ripens about the end of June (Matt. xxi. 19; Mark xi. 13); this has the best flavour (Jer. xxiv. 2), and is eaten green. The others are dried in the sun, and preserved in masses, or, as they are called in the Bible, "cakes" of figs (1 Sam. xxv. 18; xxx. 12; 2 Kings xx. 7; 1 Chron. xii. 40).

6. *The Sycamore*, or rather the *Sycamore Fig Tree*, is not the common sycamore. It is a large tree, with leaves like the mulberry, and fruit not unlike the fig, to which joint resemblance it owes its name. It is more common, and grows larger, in Egypt than in Palestine. The trunk is often very thick, and the branches spread out widely, affording a most ample shade. The wood is light and unsubstantial, but lasts a long while, and was much used in building by the Hebrews (as by the Egyptians) till they found means of getting cedar wood from Lebanon (1 Kings x. 21). The fruit grows out of the trunk of the tree, in clusters, and chiefly



24. Sycamore Fig.

differs from a fig in the absence of seeds, and in a cloying sweetness not much relished by Europeans; the tree yields several successive crops during the year, but the fruit will not ripen without being wounded by the cultivators; this was an employment of the prophet Amos (chap. vii. 14). We learn from 1 Chron. xxvii. 28, that the tree was largely cultivated in Palestine, doubtless for the fruit.

7. *The Almond Tree* grows extensively in Palestine, and forms a handsome and picturesque tree. It blossoms in winter; which fact, together with the whiteness of the blossoms, furnished the Hebrew poets with a beautiful emblem of old age (Eccles. xii. 5). The nut of the almond, and the oil of that nut, are well known to us; the former is the kernel of a fruit unfit to be eaten. The almond was considered one of the distinguishing products of Palestine (Gen. xliii. 11); and the branches of the tree furnished rods of office (Num. xvii. 8).

25. Almond Tree.

8. *The Palm.*—This famous tree is now but rarely seen in Palestine, although in former times it was so abundant as to be made the symbol of that country. It was, however, confined to the plains and valleys, and was most frequent in the valley of the Jordan, and the plain of the Coast (Lev. xxiii. 40; Deut. xxxiv. 3; Judges i. 16; iii. 13; iv. 5). This tree, with its straight and lofty stem without branches, but crowned by a splendid tuft of evergreen foliage, was justly admired by the Hebrews, who carved it in ornamental work (1 Kings vi. 32), made it the symbol of a beautiful person (Sol. Song vii. 8), and

also of a religious upright man (Psalm i. 3; xcii. 12). It was also the symbol of victory (Rev. vii. 9). At the Feast of Tabernacles the Jews bore palm-branches in their hands (Lev. xxiii. 40); and they strewed them in the path of kings, as they publicly entered their cities (Matt. xxi. 8). The palm produces large clusters of dates, which become ripe in autumn, and which are consumed in various ways—fresh, preserved, or dried; and form no small part of man's food in south-western Asia. In 2 Chron. xxxi. 5 [margin], "dates" are mentioned along with "corn, wine, and oil," as among the principal products of Palestine.

26. Palm Tree.

9. *The Terebinth Tree* is one of the most common forest trees of Palestine. Its name does not appear in our Bibles; but it is supposed to be intended in words which are translated "a plain" and "an oak." It is a long-lived but moderately-sized tree, with branches very extensive, and head very large in proportion to the trunk. It is an ever-green; the leaves, like those of the olive, being of a green colour intermixed with red and purple. The name of Terebinth tree, or Turpentine tree, is from the turpentine which exudes from the trunk when the bark is wounded. There was, formerly, a very large and very old terebinth tree in the valley of Mamre, near Hebron, around which a great fair was held, in the belief that the angels were entertained beneath its shade by Abraham (Gen. xviii. 4). A noble old oak is now found near the same place.

10. *The Pistachio Tree* which is allied to the terebinth, afforded the "nuts" which Jacob sent to Egypt, as one of the most valued products of the land of Canaan (Gen. xliii. 11). This smooth-shelled nut, with its green kernel, grows in clusters, and is nowhere finer than in Syria. The tree which yields them is from twenty to thirty feet high, and is by no means remarkable for its beauty. But it interests the traveller from being found in such places as on Mount Tabor, and on the very top of the mountain (Attarus, probably the same as Nebo), supposed to be that from which Moses surveyed the Promised Land (Deut. xxxiv. 1).

27. Terebinth Tree.

11. *The Mulberry Tree* was evidently very common in Palestine formerly, as it is still (2 Sam. v. 23, 24; 1 Chron. xiv. 14, 15), although all parts of the country are not equally favourable to its growth. In and under Lebanon the mulberry tree is largely cultivated for the sake of its leaves, as the food of silk-worms, and is cropped and dressed so as to afford the greatest quantity; but in the *gardens* of Palestine it is allowed to grow after its own fashion. In the East it is very common to have trees growing in the courts of houses, and in Palestine these are often mulberry trees.

12. *The Pomegranate Tree.*—This is a thick and bushy fruit tree, with thorny twigs, rising twenty feet high. The fruit is about the size of an orange, and contains within its hard, leathery, and reddish-brown rind, many orderly rows of seeds or grains, invested with a red and lustrous pulp, which gives them the appearance of rubies. This pulp affords the

pleasant juice for the sake of which the grains are eaten; and of which various pleasant and refreshing summer drinks are made (Num. xx. 5; Deut. viii. 8; Sol. Song iv. 13; vi. 11; vii. 12.) The fruit was much esteemed by the Jews, and was imitated by them in their ornamental works (Exod. xxviii. 33, 34; 1 Kings vii. 18).

13. *The Cedar Tree* which is so often mentioned in the Bible, is rather a tree of the Lebanon mountains than of Palestine generally. In those mountains many groves of cedars, of all sizes and ages, have, of late years, been discovered. Formerly, one grove, which lies high up, not far from the northern and, perhaps, highest summit of the mountains, was regarded as the only remnant of the ancient cedars of Lebanon, and was, as such, visited and described by various travellers. It still contains the largest and most ancient trees which have been found, together with many of inferior age and size. Altogether there are some hundreds of trees in this famous grove, and the number seems rather to increase than diminish. The largest of the trees is about forty feet in circumference, and several others are nearly as large. In some instances several trees have grown together, and now form one. The Israelites being but poorly furnished with timber trees, were glad to get cedar wood, for building, from Lebanon, through the Phœnicians of Tyre, who brought it along the coast in floats, and landed it at Joppa (1 Kings v. 6, 10; ix. 11; 2 Chron. i. 15; ii. 8; Ezra iii. 7).

28. Cedar Tree.

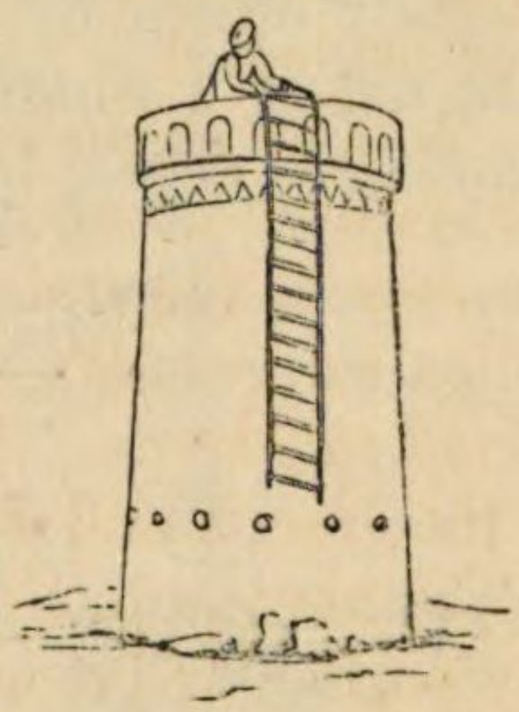
SECTION III.—PASTORAL LIFE AND ANIMALS.

PASTURES.

1. In the first period of their history the Hebrews led an unsettled pastoral life, such as we still find among many Oriental tribes. One great object of the Mosaical polity was to turn them from this condition into that of fixed cultivators of the soil. Pasturage was, however, only discouraged as a *condition of life*, unfriendly to settled habits and institutions, and not as a pursuit connected with agriculture. Hence, although in later times the principal attention of the Hebrews was given to agriculture, the tending of sheep and cattle was not at any time neglected.

2. The shepherds who move about with their flocks from one pasture-ground to another according to the demands of the season, the state of the herbage, and the supply of water, are called *nomads*—that is, not merely *shepherds*, but *wandering shepherds*. They feed their flocks in the "commons," or the deserts and wildernesses, which no settled or cultivating people have appropriated. At first, no pastoral tribe can have any particular property in such tracts of ground in preference to another tribe; but, in the end, a particular tract becomes appropriated to some one tribe, or section of a tribe, either from long occupation, or from digging wells therein. According to the ideas of the East, the digging of a well is so meritorious an act, that he who performs it acquires a property in the waste-lands around. In the time of the patriarchs, Palestine was but thinly peopled by the Canaanites, and offered many such tracts of unappropriated grounds fit for pasturage. In these they fed their flocks, without establishing any exclusive claims to the soil, until they proceeded to dig wells, which, being considered as an act of appropriation, was opposed by some of the inhabitants (Gen. xxi. 25, 26). After the conquest of Canaan, those Israelites who possessed large flocks

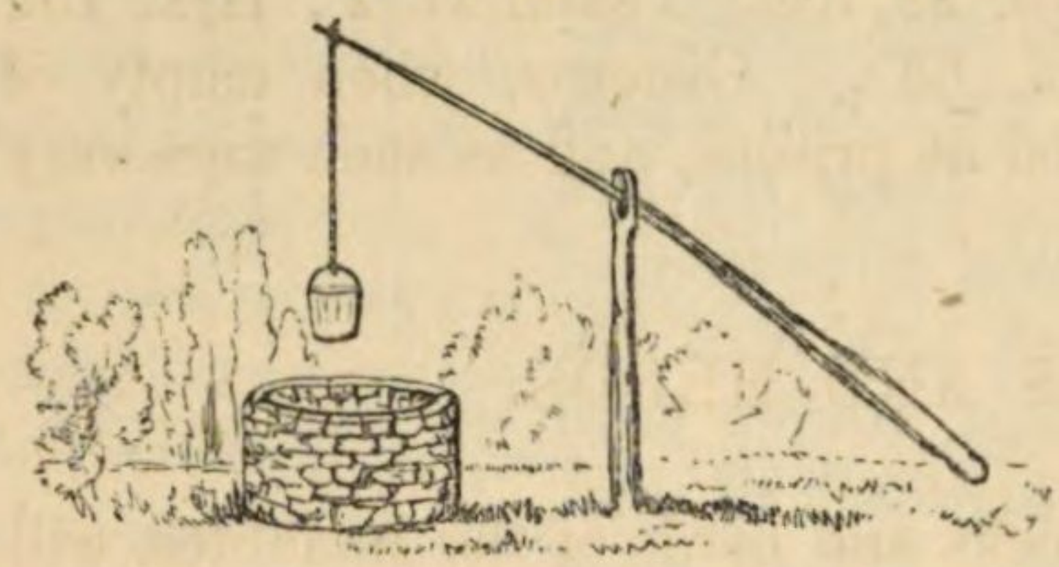
and herds, sent them out, under the care of shepherds, into the "wildernesses," or commons, of the east and south, where there are rich and juicy pasturages during the moist seasons of the year (1 Sam. xvii. 28; xxv. 4, 15; 1 Chron. xxvii. 29-31; Isaiah lxv. 10; Jer. l. 39). The nomads occupy, successively, the same stations in the deserts every year. In summer, when the plains are parched with drought, and every green herb is dried up, they proceed northwards, or into the mountains, or to the banks of rivers; and in winter and spring, when the rains have re-clothed the plains with verdure, and filled the water-courses, they return. When these pastors remove, they strike their tents, pack them up, and convey them on camels to the next station. Nearly all the pastoral usages were the same, anciently, as now. The sheep were constantly kept in the open air, and guarded by hired servants, and by the sons and daughters of the owners. Even the daughters of emirs, or chiefs, did not disdain to tend the sheep (Gen. xxiv. 17-20; xxix. 9; Exod. ii. 16). The principal shepherd was responsible for the sheep intrusted to his care, and if any were lost he had to make them good, except in certain cases (Gen. xxxi. 39; Exod. xxii. 12; Amos iii. 12). Their services were often paid by a certain proportion of the young of the flock (Gen. xxx. 30). On the more dangerous stations, towers were erected, from which the approach of enemies might be discovered. These were called the Towers of the Flock (Gen. xxxv. 21; 2 Chron. xxvi. 10; Micah iv. 8).



29. Tower.

3. *Waters.*—Water is even more than usually necessary in warm regions, especially to those who have many cattle; and, being very scarce, especially in the plains and deserts, it is highly valued, and very frugally used (Num. xx. 17-19; Deut. ii. 6, 28; Job xxii. 7). Hence, wells and cisterns are dug by the nomads, at the places which they frequent; and these wells being formed with great labour, by a rude people, are objects of much solicitude and care. We have already alluded to the property in the land which is thus acquired. A well is invariably the property of the party by

whom, or at whose cost, it was dug; and is inherited by his descendants. No stranger has any right to draw water from it, without the permission of the owner; and for this he generally expects payment (Num. xx. 17-19). It appears that sometimes the wells were owned by a number of pastors in common, and that the flocks were brought to them on appointed days, in an order previously arranged. A well was often covered with a great stone, which being removed, the person descended some steps to the surface of the water, and, on his return, poured into a trough that which he had brought up (Gen. xxiv. 11-15; xxix. 3-10; Exod. ii. 16; Judges v. 11). But as this process was only applicable where the well was not deep, and we must assume that the Israelites had the use of the same contrivances for raising water which we still find in operation in the East, and the antiquity of most of which is evinced by the Egyptian paintings and sculptures. From the deeper kind of well, the water is usually drawn by hand in a leathern bucket—sometimes by the aid of a windlass, but oftener, where the well is only of moderate depth, by the *shadoof*, which is the most common and simple of all the machines used in the East for raising water, whether from wells, reservoirs, or rivers. This is a tapering lever unequally balanced upon an upright stem, and to the smaller end of which the bucket is attached by the rope. The weight of the larger end balancing the laden bucket, it is drawn up with ease, the only care being to regulate its ascent. The water of wells, as well as of fountains, was called by the Hebrews "living water" (translated "running water"), and was highly esteemed (Lev. xiv. 5; Num. xix. 17). This epithet was not applied to the waters preserved in cisterns and other reservoirs.



30. Well and Bucket at Jaffa.

4. *Cisterns.*—These were large reservoirs, in which the waters from rain and melted snows were collected, and reserved for use in the season of drought. They sometimes

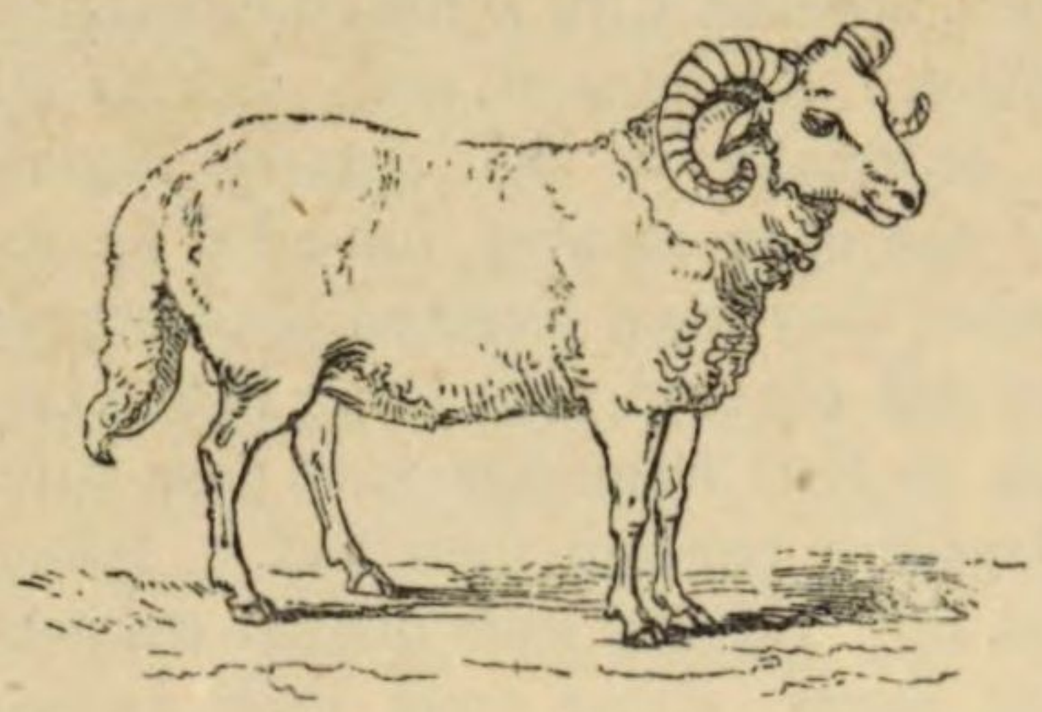
occur as large subterraneous vaults, perhaps an acre in extent, but with a very small mouth, or entrance. In cities, they were very elaborate works, being often hewn out of the solid rock, or lined with masonry, covered with a firm incrustation, on which water had no effect. Remains of such cisterns are still found in Palestine, especially in the country beyond Jordan. The cisterns of the open country, intended for the pastors and their flocks, when they have received their supply of water, have often the mouth covered with large flat stones, over which sand is spread, so that strangers may pass without being aware of the treasure beneath their feet. Sometimes, however, the owners, on returning from distant stations, find their cisterns without water, either from their having been broken by earthquakes or other causes, or from their having been discovered and rifled of their precious contents. In such cases, the shepherd and his flocks are in a situation of great danger; and hence, a failure of this description is used as an image of any great calamity (Isaiah xli. 17, 18; xliv. 3). As there is often a large deposit of mud at the bottom of these cisterns, a miserable death awaits any who fall into them (Gen. xxxvii. 22, &c.; Psalm xl. 2; lxix. 15; Jer. xxxviii. 6; Lam. iii. 53). Cisterns, when empty of water, were very often used as prisons, and as such were very secure.

FLOCKS AND HERDS.

A brief view of the flocks and herds of the Israelites, will shew the kinds of animals most common among them, before, as well as after, they ceased to be a nomad people.

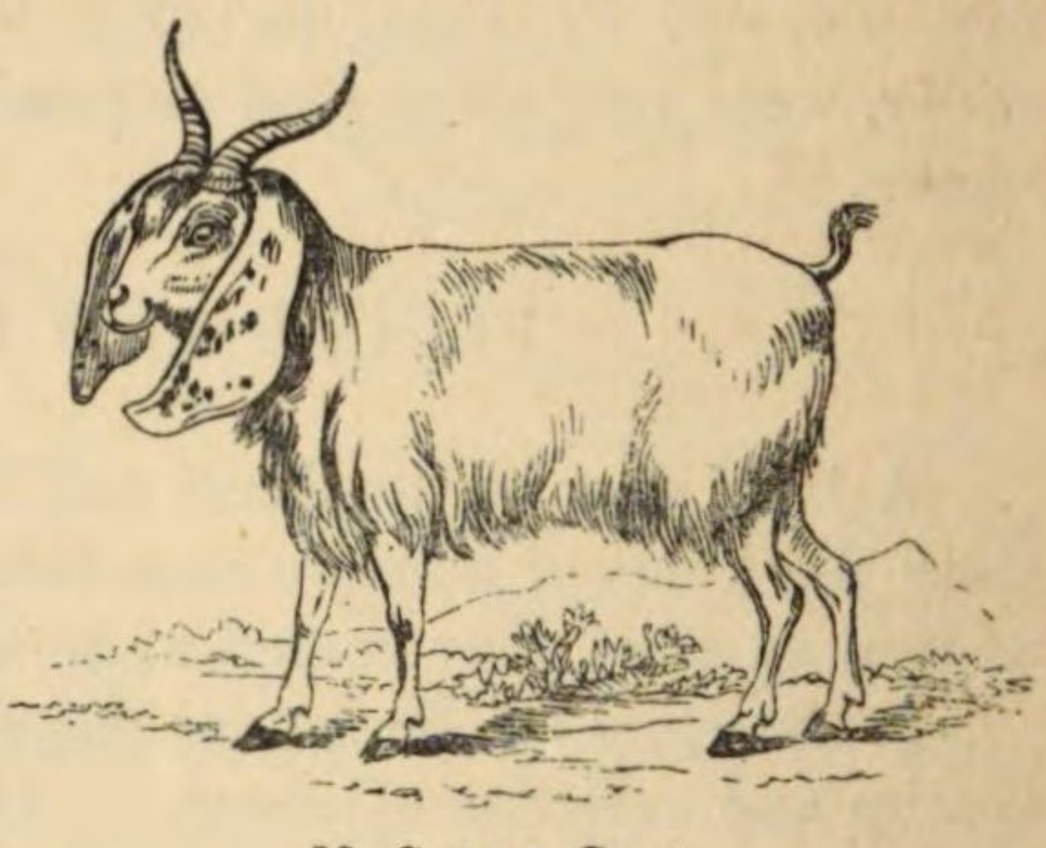
5. *Sheep*.—In Scripture mention is made of different species and varieties of sheep. At present, the chief breeds in the country are the broad-tailed and the common horned white. The latter resembles the horned breed of continental Europe, but with a somewhat thicker and larger tail. It is often black and white about the face and feet, but is seldom otherwise black, and sheep wholly black of any breed are and were uncommon (Psalm cxlvii. 16; Isaiah i. 18; Daniel vii. 9). The other breed is chiefly valued for the fat of their broad tails, which tastes very much like marrow. The flesh

of neither breed is remarkably delicate, nor is the wool of peculiar fineness. Mutton is, and always has been, the principal animal food used in the East, on which account, as well as for the milk and the wool, sheep were held in high estimation. Sometimes one person owned many thousands of them (Job i. 3; 1 Sam. xxv. 2; 1 Chron. v. 21). Sheep-shearings were great festivals (1 Sam. xxv. 2, 4, 8; 2 Sam. xiii. 23). On such occasions, the sheep were collected within uncovered enclosures, which are the "sheepfolds" mentioned in Scripture; for there are no other sheepfolds in the East (Num. xxxii. 16, 24, 36; 2 Sam. vii. 8; Zeph. ii. 6).



31. Syrian Sheep.

6. *Goats* were comprehended with sheep under the general term of "flock," both being commonly pastured together, as is still the case in Palestine. There are two varieties or species of the goat in Palestine:—one of them differs little from the common goat; the other is distinguished by its larger size, and still more by its very long, hanging ears (Amos iii. 12), and by the ram-like appearance of its horns and head. The hair is long, and almost invariably black. The "wild goats," mentioned in Scripture, were, probably, the ibex and the kebsch, both of which are still found in the mountains in or near Palestine. The first is well known; the latter is remarkable for the long pendant mane with which its front is furnished. The milk of goats was more esteemed than that of any other animal (Prov. xxvii. 27), and the flesh was much liked, especially that of



32. Syrian Goat.

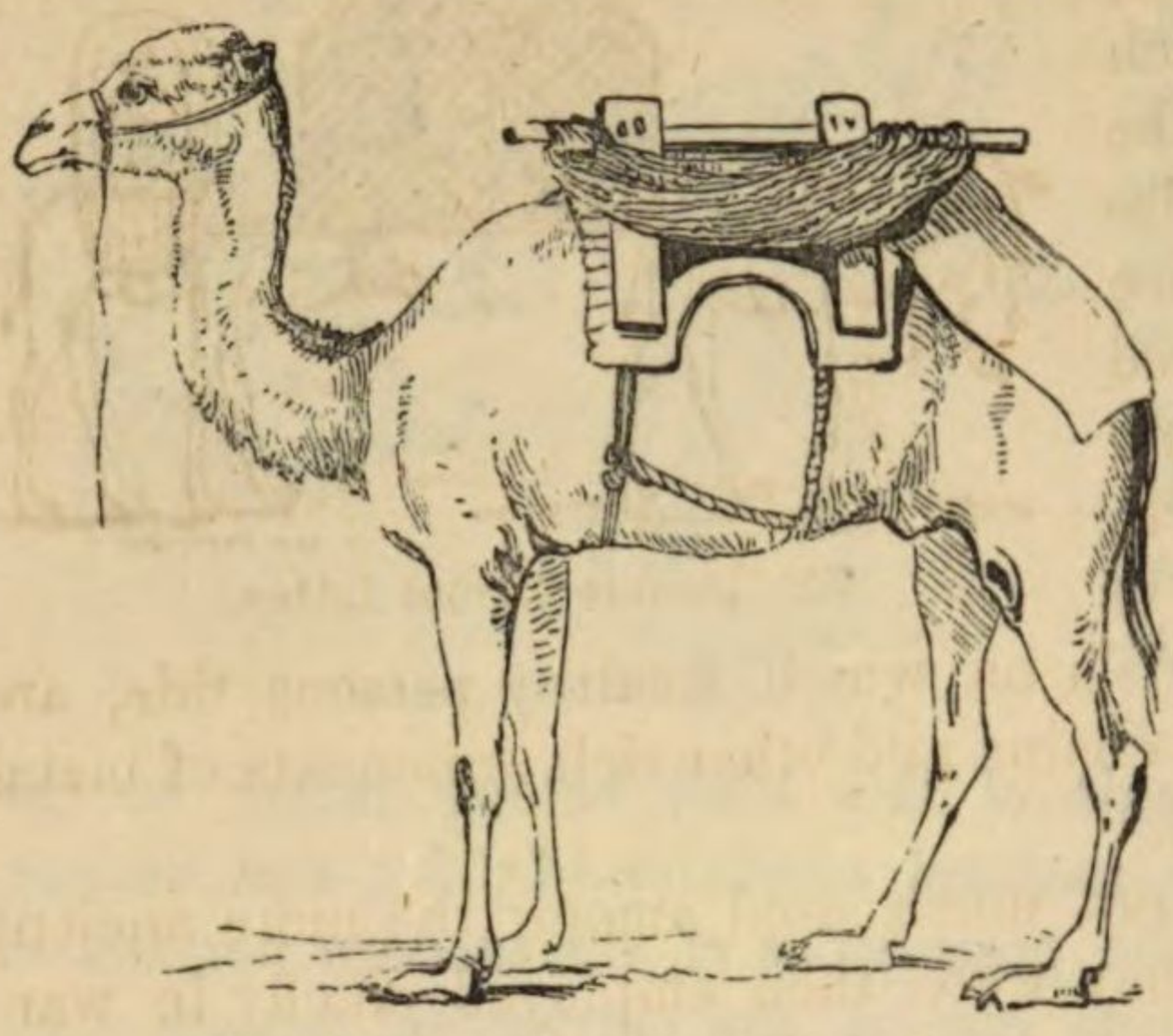
the kids. The hair was woven into tent-coverings; and the entire skins formed vessels, or "skin bottles," in which water was carried. Smaller vessels, made of kid-skins, were in very common use. When the vessel was intended for water, the side on which the hair grew was turned inward; when for wine, that side was turned outward.

33. Water-Skins.

7. *Oxen.*—Animals of this kind belong rather to the agricultural than the pastoral condition of life; and do not, therefore, figure in the possessions of the modern nomads of Western Asia. In this respect, the patriarchal fathers more resembled the Eastern Tartars, for they had large possessions of black cattle (Gen. xxiv. 35; Job i. 3). In after-times, oxen are more frequently mentioned in connexion with agricultural life. The richest pastures were those of Bashan, Sharon, and Achor; and the well-fed bulls of Bashan were particularly strong and ferocious (Deut. xxxiii. 17; Psalm xxii. 12; lxviii. 30; Prov. xiv. 4; Isaiah xxxiv. 7). Oxen were employed in carrying burdens, as well as in drawing ploughs and carts. Beef is now but little used in the East; but considerable quantities appear to have been consumed by the Israelites. Veal also was more in use than now, and "the fatted calf" was often slaughtered for a feast (Gen. xviii. 7; Luke xv. 23). Cheese was made from the milk of cows (2 Sam. xvii. 29); but for drinking, goat's milk was preferred. At present there are two principal breeds of oxen in Syria; both short-horned, but one larger, and having longer legs than the other. There are also buffaloes, and the wild ox is still found in the bordering deserts.

8. *Camels.*—There are two species of camels; one with a single hump, and the other with two. The camel so often mentioned in Scripture, is that with the single hump; the other was, probably, scarcely known to the Israelites, as it belongs rather to central than to western Asia. The *Drome-*

dary is merely a finer and swifter breed of the camel, used exclusively for riding (Isaiah lx. 6; lxvi. 20; Jer. ii. 23). The camel can endure much abstinence from food and water, by which, and by its other habits, it is adapted, as by the special destination of Providence, to traverse the deserts, in which much privation must be sustained. Its broad and well-cushioned foot is also peculiarly suited to tread the hard, dry, gravelly soil of the desert. Hence, this animal

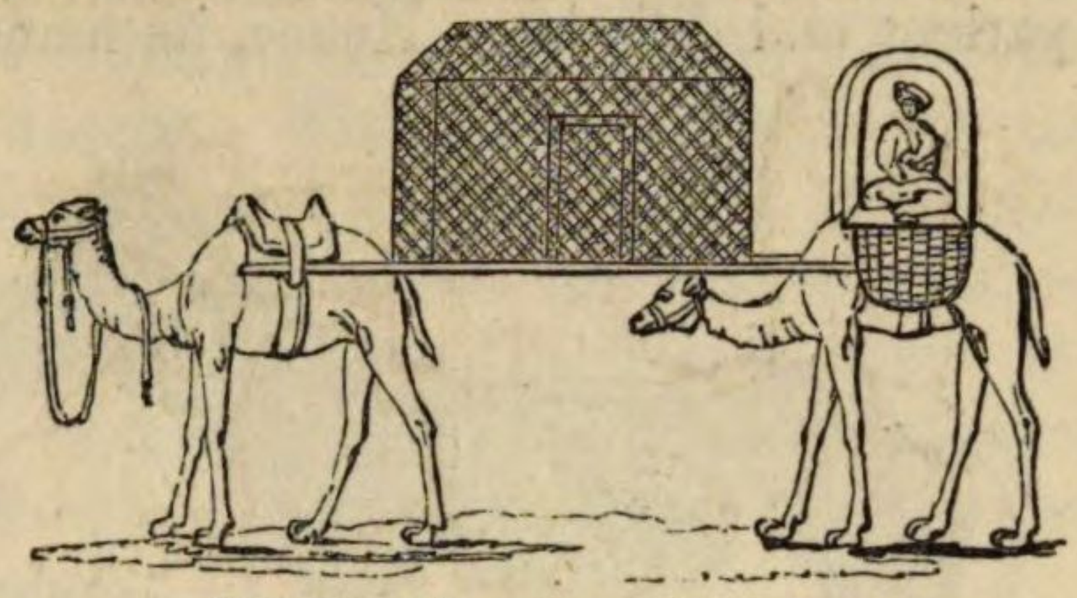


34. Arabian Camel: baggage.

is the favourite and the most valued beast of the nomads, who now, as in the times of Scripture, possess large numbers of them (Gen. xxiv. 10; xxxi. 17; 1 Sam. xxx. 17; 1 Kings x. 2; Isaiah xxx. 6; Ezek. xxv. 4). The milk is much used, chiefly in a sour or thickened state, and the flesh is eaten by the Arabs, though it was forbidden to the Jews (Lev. xi. 4). The hair, which is shed yearly, is made into a kind of coarse cloth, of which robes are made, such as John the Baptist wore (Matt. iii. 4). Camels were used to carry all kinds of burthens (Gen. xxxvii. 25; Judges vi. 5; 2 Kings viii. 9; 1 Chron. xii. 40; 2 Chron. xiv. 15), and also for riding (Gen. xxiv. 61; xxxi. 17; 1 Sam. xxx. 17). The travellers sit astride, on a proper riding camel, as on

35. Arabian Camel: saddle.

horseback; or squat in a peculiar fashion on the luggage. Great persons, the sick, and women, sometimes journey at ease in a covered litter, or sort of tent, which is secured upon the camel's back; or else two persons balance each other in covered cribs, or cradles, slung over the camel's back, after the manner of panniers. The camels on which wealthy persons ride, are often garnished with chains and other rich ornaments of metal (Judges viii. 21, 26).

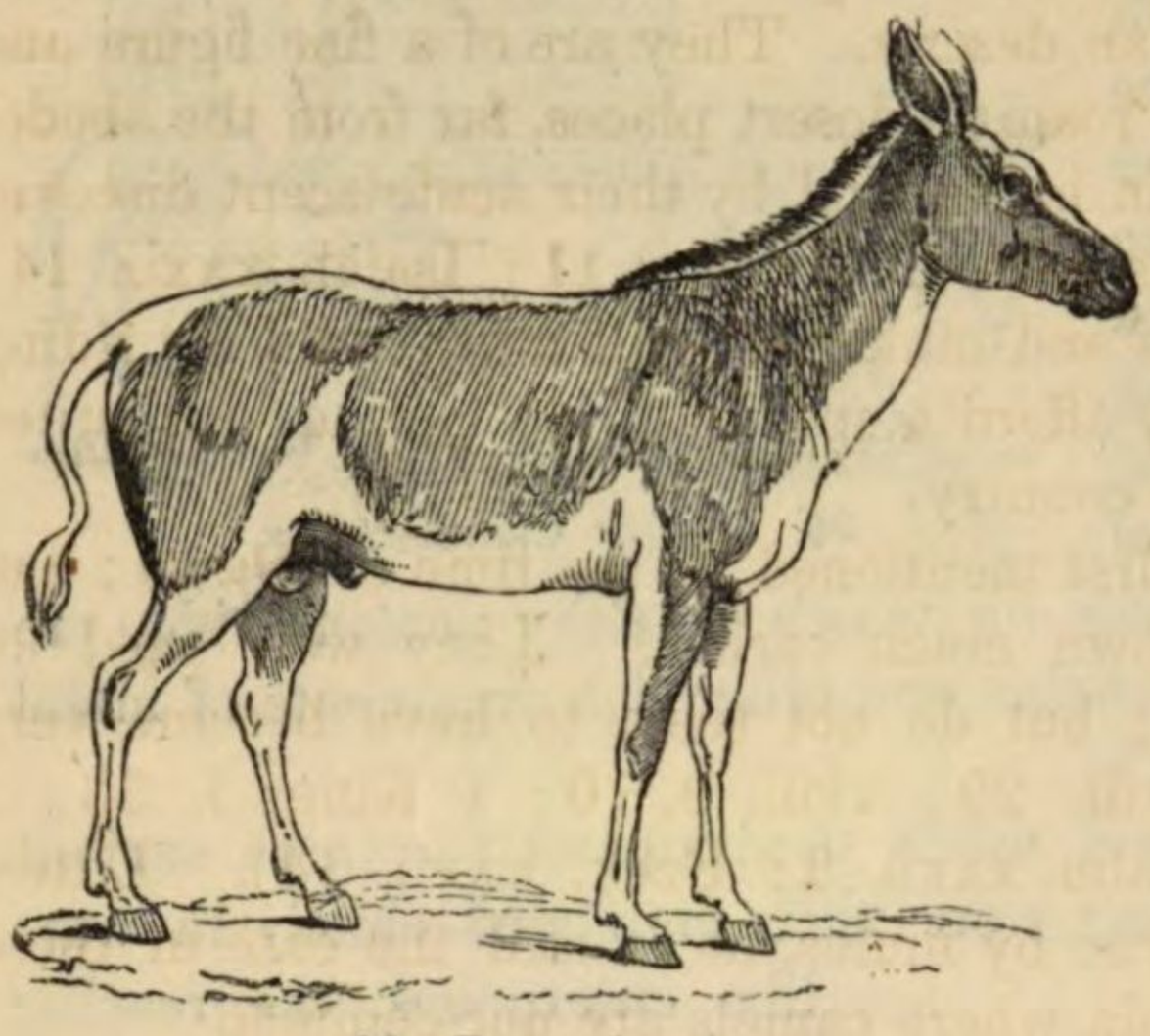


36. Double Camel Litter.

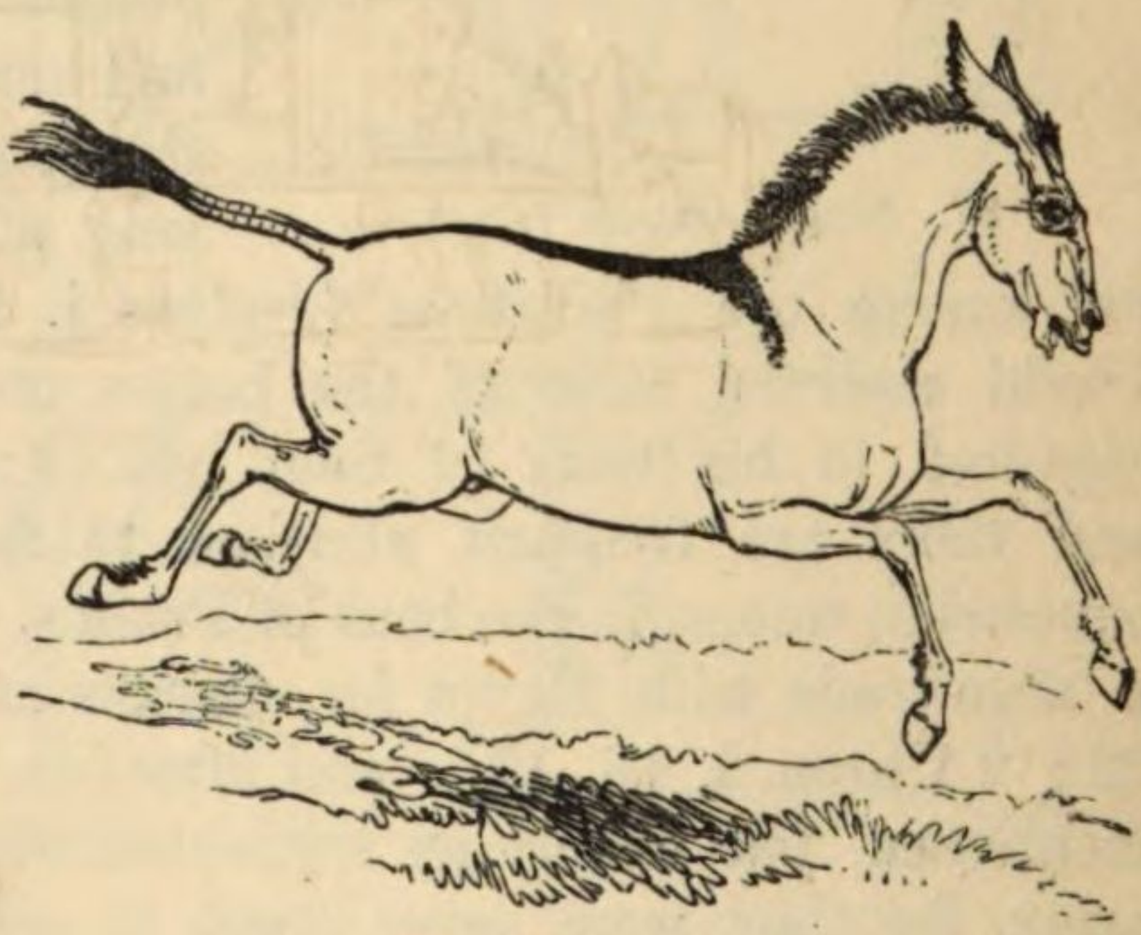
9. *Horses* were not much used among the more ancient Israelites; and, as they were then employed chiefly in war-like enterprises, the rearing of them was discouraged by the law (Deut. xvii. 16). The horses of Egypt are the earliest mentioned (Gen. xlvii. 17), and that country was always noted for its horses. Joshua encountered chariots and horses in northern Palestine (Josh. xi. 4-9); and not long after we find them in use among the Philistines (Judges i. 19; 1 Sam. xiii. 5). David reserved some of the horses and chariots which he captured in his wars (2 Sam. viii. 4; 1 Chron. xviii. 4); and there are frequent allusions to these animals, and to equestrian troops, in the book of Psalms. Solomon established a large trade with Egypt for chariots and horses (1 Kings x. 28; 2 Chron. i. 16, 17); and after his time horses are often mentioned, but chiefly as connected with the state and the army, for they were never much in use by private persons. A piece of cloth served instead of a saddle, and stirrups were not known; but a bridle and curb were in use (Psalm xxxii. 9). As horses were not shod, a hard hoof was much esteemed (Isaiah v. 28; Amos vi. 12).

37. Single Camel Litter.

10. *Asses.*—In the East, when properly trained and cared for, the ass is a fine and even elegant animal, while it is still patient and diligent. Hence, its name is applied in Scripture not, as with us, to characterise doltish or obstinate, but industrious and active men (Gen. xlix. 14). Before horses were used by the Israelites, and while they were employed chiefly in war, all peaceful operations were carried on by means of asses. Persons of the first consequence rode on them (Gen. xxii. 3, 5; Num. xxii. 21, 30; Josh. xv. 18; Judges i. 14; v. 10; x. 4; xii. 14; 1 Sam. xxv. 20, 42; 2 Sam. xvii. 23; xix. 26; 1 Kings ii. 40; xiii. 13; 2 Kings iv. 22, 24; Zech. ix. 9; Matt. xxi. 1-7). When the Jews returned from the Babylonish captivity, there were in their caravan no fewer than 6720 asses, but not more than 736 horses and 245 mules, and only 435 camels (Ezra ii. 66, 67). White asses, which are less uncommon in the East than with us, were much admired (Judges v. 10). When a person of consequence, or a lady, rode forth, a servant followed to urge the beast occasionally with his staff (Judges xix. 3; 2 Kings iv. 24; Prov. xxvi. 3). Asses were also employed to carry burthens, and in the labours of the field; but Moses



38. Domestic Ass.



39. Wild Ass.

relieved the ass from ploughing in the same yoke with the ox (Deut. xxii. 10). *Wild asses* are often named in Scripture. They are still found in Mesopotamia and further east, but not now in the Syrian deserts. They are of a fine figure and great swiftness, and roam in desert places, far from the abodes of men. They go in herds, and by their acute scent discover water at a great distance (Psalm civ. 11; Isaiah xxxii. 14; Jer. xiv. 6). Asses and mules are still much used for riding in Palestine, as they afford a species of locomotion well suited to the nature of the country.

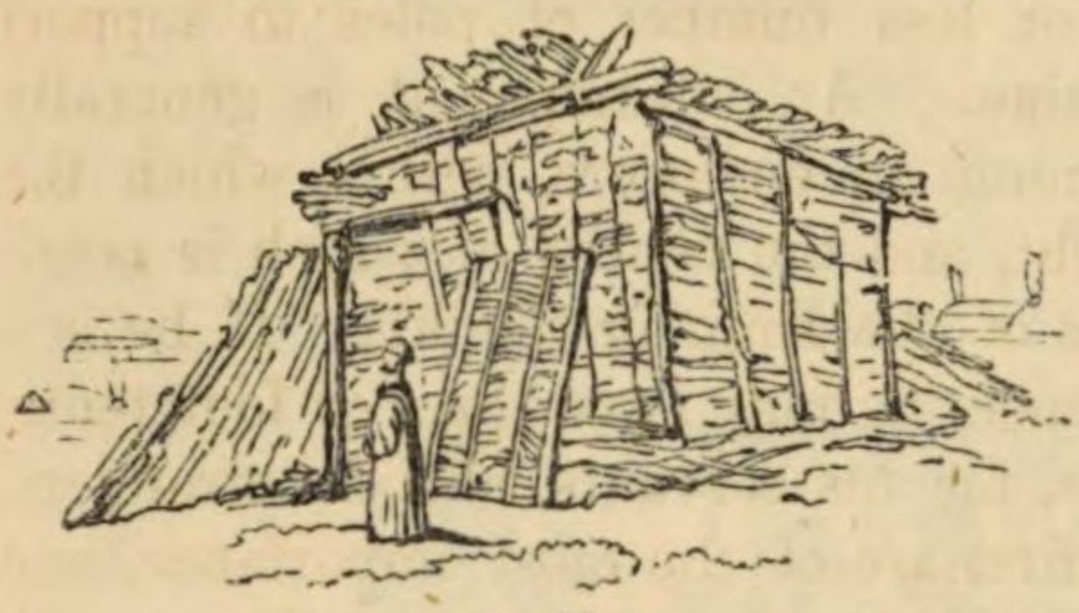
11. *Mules* are first mentioned in the time of David; but were, probably, known much earlier. They were used for riding and burthen; but do not seem to have become very common (2 Sam. xiii. 29; xviii. 9, 10; 1 Kings i. 33; 1 Chron. xii. 40; Psalm xxxii. 9; Ezek. xxvii. 14). Litters were sometimes borne by mules, as is still the case in those parts of Western Asia where camels are not common.

40. Mule Litter.

PART III.—HABITS OF LIFE.

SECTION I.—HABITATIONS.

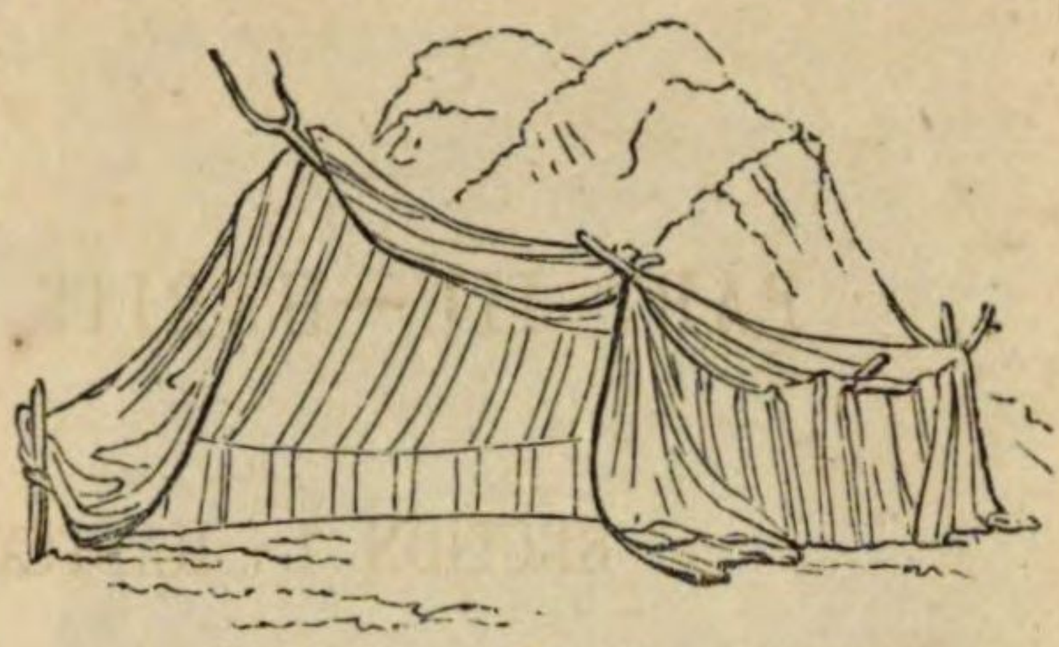
1. The patriarchal fathers of the Israelites were a tent-dwelling people; and their descendants proceeded at once from tents to houses. We therefore read but little of *huts* among them; and never as the fixed habitations of any people with whom they were conversant. By huts we understand small dwellings, made of the green or dry branches of trees intertwined, and sometimes plastered with mud. In Scripture they are called *booths*. Such were made by Jacob to shelter his cattle in the first winter of his return from Mesopotamia (Gen. xxxiii. 17). In after times we more frequently read of them as being erected in the vineyards and orchards, to shelter the man who guarded the ripened produce (Job xxvii. 18; Isaiah i. 8; xxiv. 20). It was one of the Mosaical institutions that, during the Feast of Tabernacles, the people should live for a week in booths made of green boughs (Lev. xxiii. 42).



41. Hut.

2. With *tents* the Scriptures make us more familiar than with huts. They were invented before the Deluge, and appear from the first to have been associated with the pastoral life, to which a moveable habitation was necessary (Gen. iv. 20). The practice of the pastoral fathers was to have their tents near wells of water, and, if possible, under some shady tree (Gen. xviii. 4; Judges iv. 5). The first tents were un-

doubtedly covered with skins, of which there are traces in the Pentateuch (Exodus xxvi. 14); but nearly all the tents mentioned in Scripture were, doubtless, of goat's hair, spun and woven by the women (Exodus xxxv. 26; xxxvi. 14); such as are now in Western Asia, used by all who dwell in tents; hence their black colour (Sol. Song i. 5). Tents of linen were, and are, only used occasionally, for holiday or travelling purposes, by those who do not habitually live in them. The patriarchal tents were probably such as we see now in Arabia, of an oblong shape, and eight or ten feet high in the middle. They vary in size, and have, accordingly, a greater or less number of poles to support them—from three to nine. An encampment is generally arranged circularly, forming an enclosure, within which the cattle are driven at night, and the centre of which is occupied by the tent or tents of the Emir or Sheikh. If he is a person of much consequence, he may have three or four tents, for himself, for his wives, for his servants, and for strangers, respectively. The two first are of the most importance, and we know that Abraham's wife had a separate tent (Gen. xxiv. 72). It is more usual, however, for one very large tent to be divided into two or more apartments by curtains. The Holy Tabernacle was framed on this model (Exodus xxvi. 31-37).

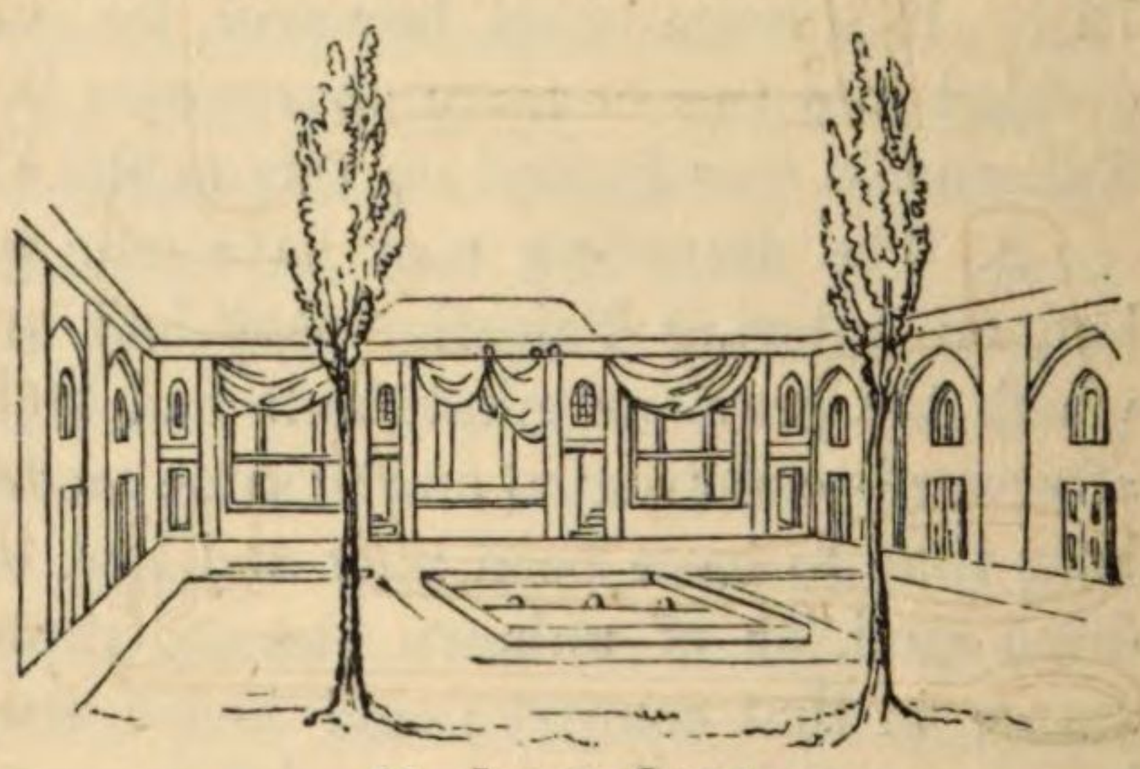


42. Tent.

3. The Israelites may have seen good houses in Egypt; but, on entering Palestine they had to occupy the dwellings which the previous inhabitants had built, and their own were afterwards constructed on the same model. These appear for a long time to have been poor and low, and built either of sun-dried mud, or of unhewn stones; timber for building being scarce in that country; and hence the employment of it in large quantities, as in some of Solomon's buildings, was a sign of costliness and magnificence. Domestic architecture made considerable progress during the monarchical period. Solomon's palace, built by the aid of the Phœnicians, must have

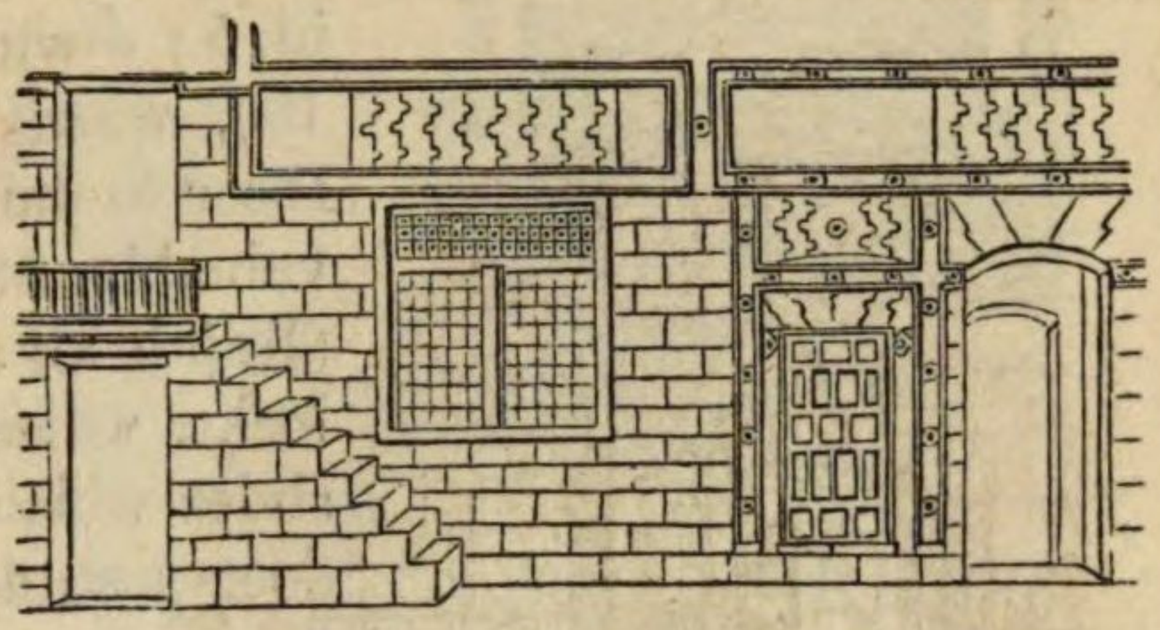
suggested many improvements (1 Kings vii. 1-12). Jeremiah (xxii. 13, 14) indicates some magnificence of building: he speaks of upper storeys, of spacious apartments, of many windows, of cedar ceilings, and of vermillion painting. By the time of Christ the buildings of the upper classes had become much improved by some attention to the rules of Grecian architecture. It would seem that the mass of the houses in Palestine were such as we now see in Syria and Mesopotamia. They were generally only one storey high, and when they consisted of more, the upper storey was inhabited by the family, the ground-floor being laid out in stores, kitchens, and servants' rooms and offices. But what such houses wanted in elevation was made up in extent, as they occupied two, three, or four sides of an enclosed court; and in great houses, there were two or three such courts communicating with each other. All the buildings fronted into these quadrangles, and had no front to the street, unless a high wall with the principal entrance, and perhaps a lattice above, may be so called. The enclosed courts had generally a reservoir or fountain in the centre, and were often planted with a few trees. A gallery, or verandah, screened the principal front

43. Eastern Palace.

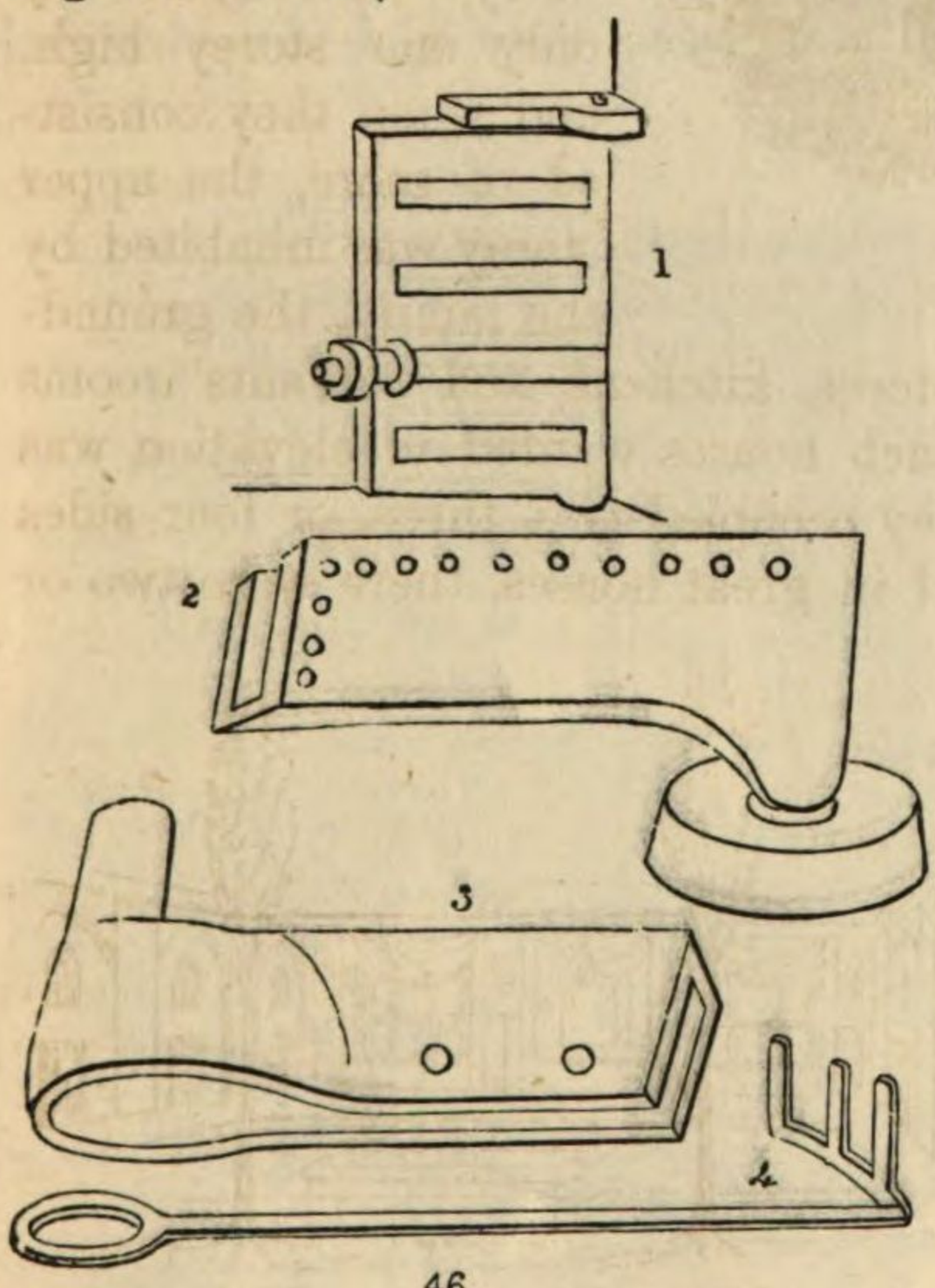


44. Inner Court.

of building, and sometimes two, or all the fronts. This gallery was broad and substantial, and had a balustrade, and the covering was upheld by pillars of wood. Hence the many allusions to columns (Psalm lxxv. 3; Prov. ix. 1; Gal. ii. 9). The roofs of the houses were, and are, flat, and covered with mould or a prepared compost. They were fenced by a parapet or balustrade (Deut. xxii. 8). In fine weather the people resorted much to these roofs, to which there was a stair, to breathe the fresh air, to enjoy a prospect, or to witness any event that occurred in the neighbourhood (2 Sam xi. 2; Isaiah xxii. 1; Matt. xxiv. 17; Mark xiii. 15). For the cool air, they slept on the housetop in summer; and to enjoy the air and prospect in the day-time, without inconvenience from the sun, sheds, booths, and tents were sometimes erected there (2 Sam. xvi. 22). The Hebrew kings had winter and summer palaces, and in good houses there were sitting-rooms for both seasons. In the one the situation, the exposure, the form, were designed to promote coolness; in the other to preserve warmth (Judges iii. 20; 1 Kings vii. 2-6; Jer. xxii. 14; xxxvi. 22; Amos iii. 15).



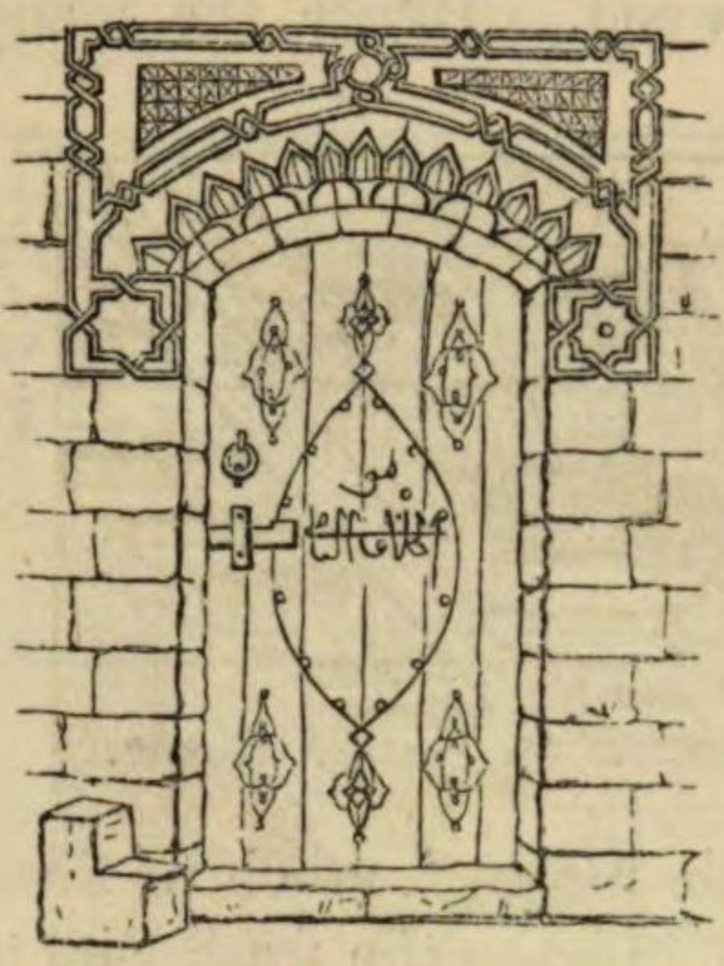
45. Basement of an Eastern House.



46.

1. Ancient Egyptian Door. 2, 3. Door Pins (in lieu of hinges). 4. Key.

4. Doors were double, or folding, and moved on pivots inserted into holes in the threshold below and the lintel above. They were secured by bars (Deut. iii. 5; Judges xvi. 3; Job xxxviii. 10), which were of wood; only those to the gates of fortresses and valuable stores being of metal (Isaiah xlv. 2). There were also locks, which were merely wooden slides which entered a hole in the door-post, and were there secured by teeth or catches (Sol. Song v. 4). The street-doors, as well as the gates of towns, among the Jews, were adorned with inscriptions taken from the Law of Moses (Deut. vi. 9; xi. 20.)

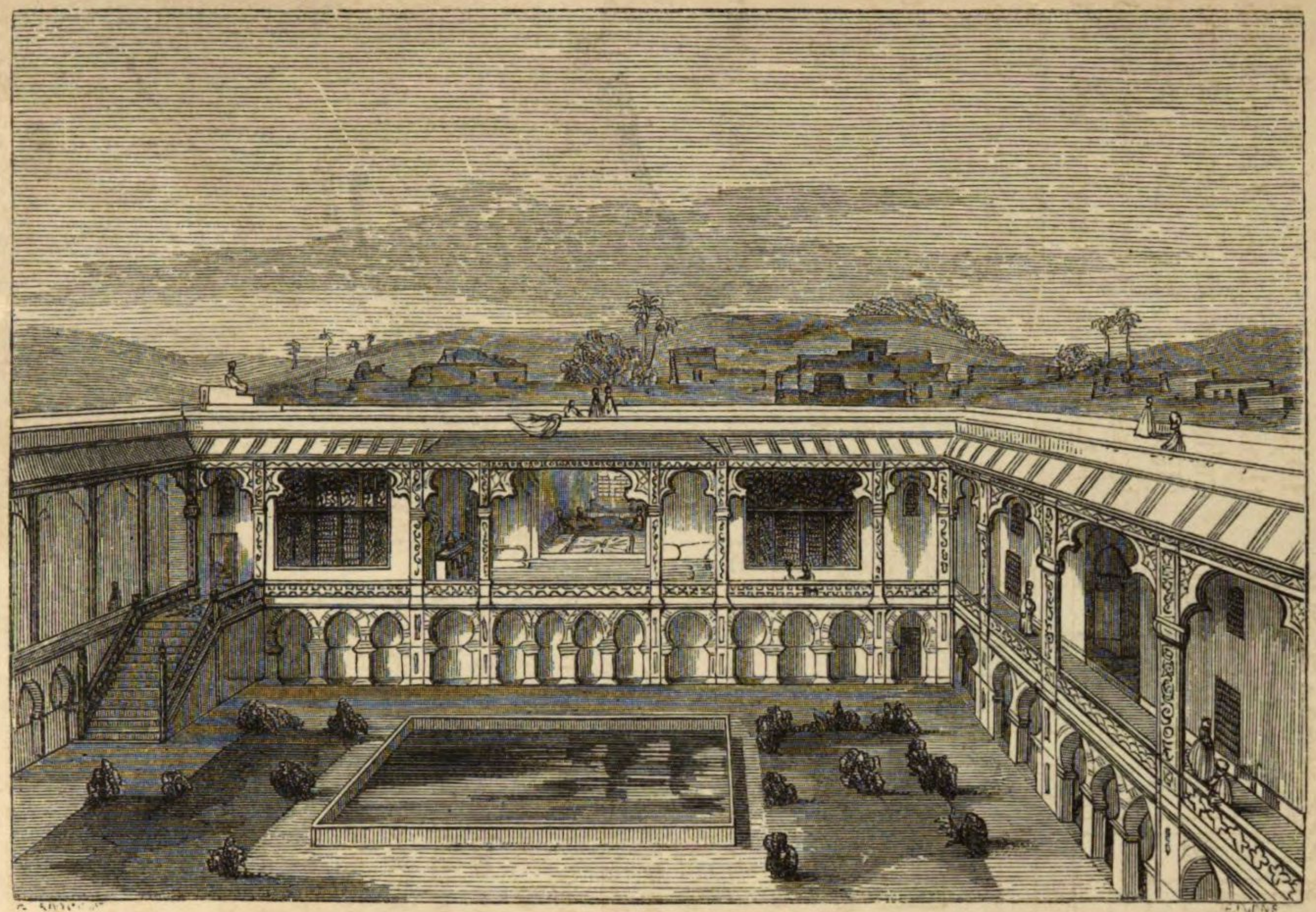


47. Door of Private House.

5. The windows had no glass; they were only latticed, and thus gave free passage to the air and admitted light, while they excluded birds and bats. In winter, the cold was kept out by thin veils over the windows, or by shutters with holes in them sufficient to admit light (1 Kings vii. 17; Sol. Song ii. 9).

6. No ancient houses had chimneys. The word so translated in Hosea (xiii. 3) means a hole through which the smoke escaped. This was only in the lower class dwellings, where raw wood was employed for fuel or cooking, and where there was

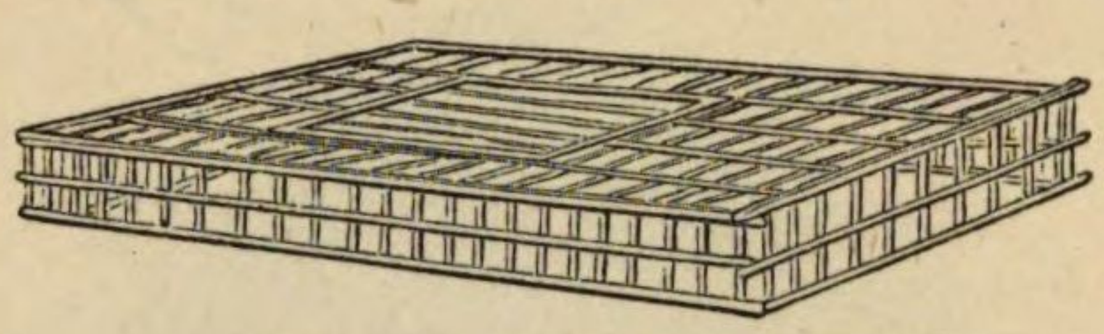
48. Interior of Private Room.



BIBLE HOUSE.

an opening immediately over the hearth, to let out the smoke. In better houses, the rooms were warmed in winter by charcoal in braziers, as is still very generally the practice in Western Asia (Jer. xxxvi. 22; Mark xiv. 54; John xviii. 18).

7. In the East, where the climate allows the people to spend much of their time out of doors, the articles of household furniture and the domestic utensils have always been few and simple: in the sitting-rooms, almost nothing but seats appear. These seats are now low mattresses or couches at the upper end, and sometimes along the sides of the room, with bolsters against the wall to support the back. On these the people sit cross-legged or with their knees bent under them: they sit in the same manner upon the ground, or on rugs and mats.



49. Bedstead of Palm-sticks.

Although it would seem that the Hebrews had these customs, yet not so exclusively as the modern Orientals; as it is clear that they had also raised seats, such as chairs and stools, like their Egyptian neighbours, among whom both modes of sitting prevailed (1 Sam. i. 9; iv. 13, 18; 1 Kings ii. 19; Prov. ix. 14; Matt. xxi. 12). The beds consisted of mattresses and quilted coverlets, laid upon the floor at night, and stowed away in a recess by day. Sheets, blankets, and bedsteads, are not known in the East; but in Persia and Mesopotamia there is a kind of raised frame, or settee of wood, or of palm branches, on which the

50. Royal Bed.

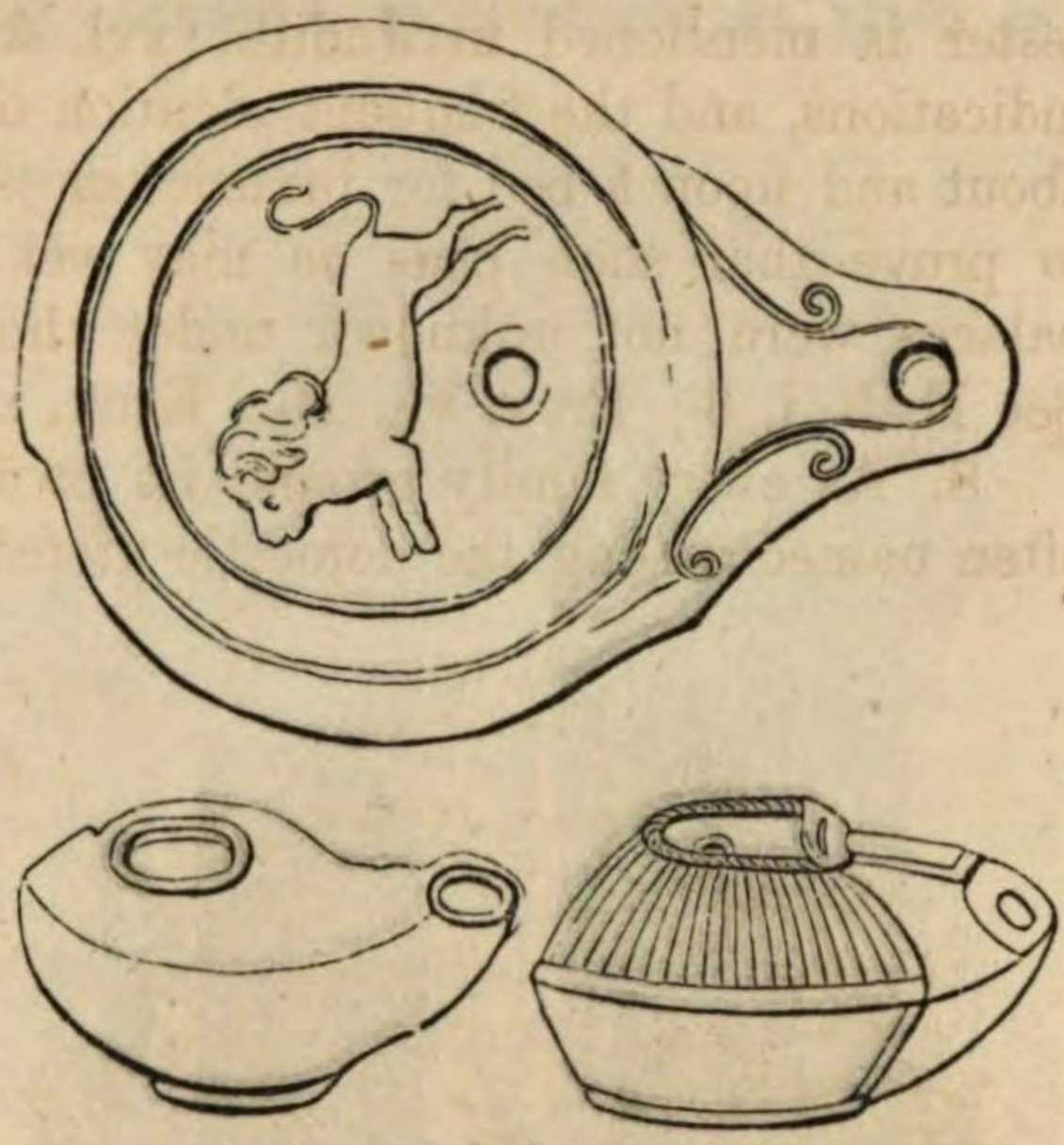
beds are sometimes placed at night for sleeping on the house-top. The Jews seem to have had something of the same kind (Psalm xli. 3; cxxxii. 3; Amos vi. 4). A bed with a tester is mentioned in Judith (xvi. 23) which, with other indications, and the frequent mention of rich tapestries hung about and upon a bed for luxuriousness and ornament, seems to prove that such beds as may yet be found in Eastern palaces were not unknown under the Hebrew monarchies. See Esth. i. 6; Prov. vii. 16; Ezek. xxiii. 41.

8. As every family ground its own corn, a hand-mill is often named among the domestic utensils. This consisted of two circular stones, placed horizontally one upon another; and the upper being made to revolve upon the lower, reduced to flour the corn which was introduced through a hole in the topmost stone (called *the rider*). This work was performed by women, and was their first morning labour, which they often cheered by singing (Exodus xi. 5; Num. xi. 8; Deut. xxiv. 6; Isaiah xlvii. 2; Matt. xxiv. 41; Rev. xviii. 22).

51. Grinding Corn.

9. The common domestic vessels were of earthenware, or of copper (perhaps tinned), and a few were of leather—such as pots, kettles, leather bottles (made of the whole skins of goats or kids), plates, cups, and pitchers. They all seem to have been such as are still used in the East. Lamps, fed with oil of olives, were used for giving light at night. They were of earthenware or metal, according to circumstances;

and in the houses of the rich were raised on stands, which are called "candlesticks" in our Bible, and which, judging from that made for the Tabernacle, must sometimes have been costly and elegant, with branches for several lamps (Gen. xv. 17; Exodus xxv. 31-40; xxvii. 20, 21; Zech. iv. 2; Matt. xxv. 1-9). A lamp was, and is, always kept burning at night, which explains an allusion contained in many passages of Scripture (2 Sam. xxi. 17; Job xviii. 6; Prov. xx. 20). Candles were not in use, and when the word "candle" occurs in our Bibles it means a lamp.



52. Egyptian Lamps.

10. The towns of Palestine do not appear to have been considerable for size or population; but this was compensated by their great numbers. We are surprised at the number of towns mentioned even so early as the time of Joshua. They, of course, grew larger and more populous as the country became more densely inhabited; but the only cities that we should be disposed to rank with our first-rate towns were Jerusalem, Samaria, and, eventually, Cæsarea. We know not the ordinary population of Jerusalem; but, from a calculation founded on the number of lambs slain at the Passover, it would seem that the concourse at that great festival must have amounted to between two and three millions. The houses of Jerusalem, which were of many storeys, were then full of people, and many lodged outside in tents. In the time of Christ, Josephus describes Galilee, in particular, as exceedingly populous: the towns lay near each other, and the population of the least important exceeded fifteen thousand. Towns had high walls in the time of Moses, which seemed very formidable to the Israelites (Num. xiii. 25-33); and

afterwards the defences of towns were greatly improved. Indeed, the gates of towns, which imply walls, are mentioned as early as the time of Abraham (Gen. xix. 1; xxiii. 10).

53. Gate of Konien (Iconium).

Villages, being unwalled, or surrounded only by a hedge, were abandoned in times of war and trouble, and the inhabitants removed into caves or walled towns (Judges v. 7). At the gates of towns, most of the public business was transacted (Gen. xxiii. 10, 18; Deut. xxi. 19; xxii. 24; xxv. 7; Ruth iv. 1). At the gates also the markets were held, as long as the transactions of the Israelites were almost confined to the sale or interchange of the produce of their fields and flocks (2 Chron. xviii. 9; xxxii. 6; Neh. viii. 1, 3; 2 Kings vii. 18; Job xxix. 7); but afterwards they had, in their large towns, as Josephus testifies, such covered bazaars, or streets of shops, for the sale of manufactured goods, as are now usual in the East. The streets in Eastern towns are always exceedingly narrow, that the shadow of the houses may keep them cool; and the appearance of these streets is dull and uninviting, as the houses do not front the road. The streets are always unpaved; but some streets in Jerusalem, and in the new cities, were paved in the time of the Herods, who had witnessed the benefits of this practice in Rome and Italy. The Jewish towns must have had rather a mean appearance in the distance, from the want of temples and public buildings (except at Jerusalem), as well as of such elegant minarets and domes as enliven and embellish the towns of the modern East.

SECTION II.—FOOD AND DRESS.

1. Like most Eastern people, the Israelites were plain and simple in their food, which consisted chiefly of bread, vegetables, fruits (green and preserved), honey, milk, curds, cream, butter, and cheese. Meat could hardly be called an ordinary article of food, except among the higher class of the people dwelling in towns. The use of animal food was, indeed, restricted in some degree by the law, which allowed the flesh of no beasts to be eaten but such as chewed the cud and parted the hoof, nor any fish but such as had both fins and scales (Lev. xi. 1-28). Blood and fat were also interdicted, as well as the large lobe of the liver, and the kidneys (Lev. iii. 15, 17). These restrictions rendered it difficult for a strict Jew to eat with a heathen: and this was probably the motive; as it was one great object of the Mosaical law to keep the Israelites separate from all other nations. The hog was not forbidden more especially than many other animals; but being the only unclean beast the flesh of which was usually and commonly eaten, its absence from the diet of the Jews attracted more attention than any other prohibition. Poultry was but sparingly used. The only domestic birds kept were pigeons and the common fowl; and the Scripture gives no instance of their being used for food, except the "fatted fowl," provided for the regal and vice-regal tables of Solomon and Nehemiah (1 Kings iv. 23; Neh. v. 18). The quails eaten in the wilderness furnish the only other instance of birds used for food (Exod. xvi. 12, 13; Num. xi. 31). Eggs are only twice mentioned as articles of food (Job vi. 6; Luke xi. 12). Although fish with fins and scales were allowed to the Israelites for food, it does not seem that much use was made of this indulgence until the later days of the Jewish history. In the Old Testament, the only direct reference to the consumption of fish is where we learn that Mediterranean fish were brought across the country by the Phœnicians for sale at Jerusalem (Neh. xiii. 16). The fish brought to the city were sold at a particular gate, called the Fish-Gate (2 Chron. xxxiii. 14; Neh. iii. 3; xii. 39). Fish-ponds are mentioned (Sol. Song

vii. 4); and there are such allusions to fishing with nets (Job xix. 6; Isaiah li. 20), with hooks (Job xli. 1; Isaiah xix. 8; Amos iv. 2), and with spears (Job xli. 7), as shew that these operations were well known. In the New Testament we read oftener of fish and fishing. Several of the Apostles were fishermen of the lake of Gennesareth, which abounded in fish; and the Gospels frequently notice their proceedings in that character, with which some of the most signal miracles of Christ were connected. The eating of fish is also often mentioned, and it would seem to have been generally broiled (Matt. vii. 10; Luke xxiv. 42; John xxi. 9, 10, 13).

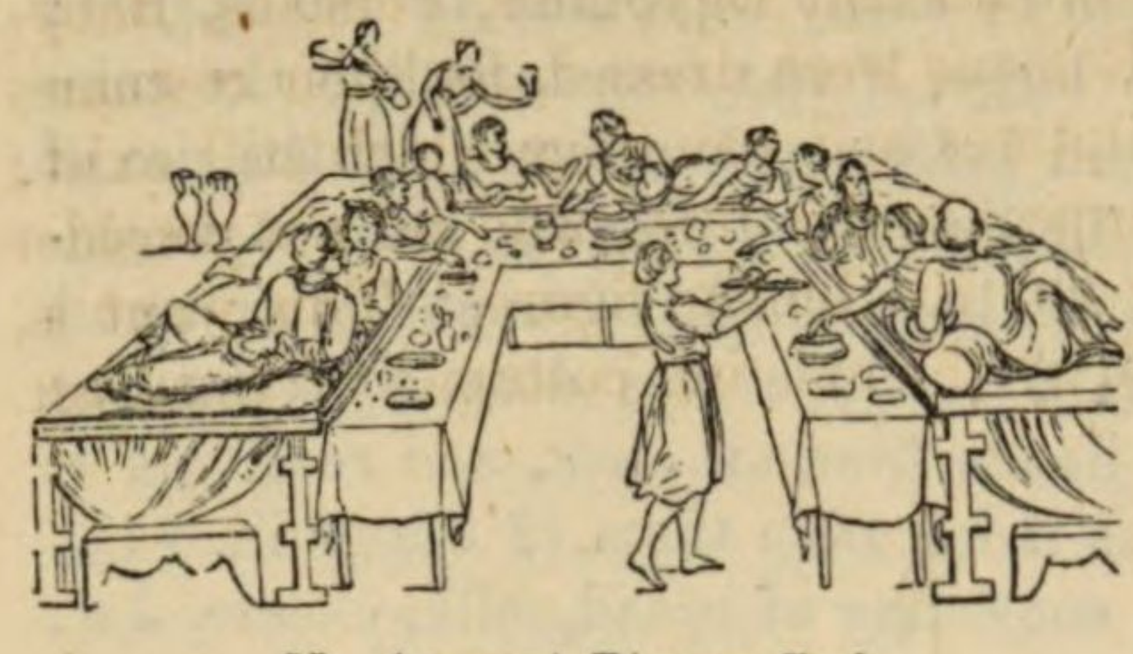
2. Bread was not baked in loaves, as with us, but in cakes, in rolls, and in large and thin plats, like pancakes. Every family generally baked its own bread, and that daily, after the flour had been ground. The modes of baking were various, and on these the shape of the bread depended. There was the heated hearth for the thicker cakes and rolls; and the thin bread was baked either on a metal plate over hot embers, or by being stuck against the heated sides of a large earthenware vessel, or of a pit in the floor (Gen. xviii. 6; xix. 3; Lev. ii. 4; vi. 21; xi. 35; 1 Kings xix. 6). This work of baking bread, like that of grinding corn, was at first performed by the wives and daughters, however high their station (Gen. xviii. 6; Lev. xxvi. 26; 2 Sam. xiii. 6, 8; Jer. vii. 18, 19); but was in time abandoned, in families of consequence, to female servants (1 Sam. viii. 13). There were, however, in large towns, as at present, public ovens and bakers by trade (Jer. xxxvii. 21; Hos. vii. 4); and from the former text which mentions "the bakers' street," it appears that, as is still the case, the bakers, as well as other trades, had a particular part of the market or bazaar set apart to their own use, instead of being, as with us, dispersed through the towns in which they lived. The customers of the bakers were chiefly the small households, the poor, and the unsettled part of the population. For their more extensive operations, the bakers have ovens of brick, not unlike our own; and in very large households similar ovens are used. Bread, such as has been mentioned, needed not to be cut; it was always broken (Isaiah lviii. 7; Lam. iv. 4; Matt. xiv. 19; &c.) In eating, generally, no knives, and much less forks, were used, but each

morsel of food was conveyed from the dish to the mouth by the right hand (Ruth ii. 14; Prov. xxvi. 15; John xiii. 26). Meat was dressed so as to be easily separated by the fingers; and if a morsel was too large, it was transferred to the cake of bread which was placed before each person; for the use of plates was unknown. This mode of feeding made it necessary that the hands should be washed before and after meals (Matt. xv. 2; Mark vii. 3); which was done by a servant pouring water over the hands from an ewer, and receiving it in a basin held below, as it fell from them (2 Kings iii. 11).

3. A kind of lunch, consisting of bread, milk, cheese, &c., was taken in the forenoon; but the principal meal was in the evening after the labours of the day were over, and when the coolness of the air allowed enjoyment and created appetite. Hence it is called a supper (Mark vi. 21; Luke xiv. 24; John xii. 2). A short prayer was said before and after meals (Matt. xiv. 9; xv. 36; xxvi. 27; &c.) We have supposed before that the Hebrews had two modes of sitting; when they used seats they ate from a table, but when they sat on the ground, the meal was laid out on a cloth spread on the floor, with a large piece of leather under it, to prevent the mats or carpets from being soiled. Or a kind of table, raised only a few inches, may have been occasionally employed, as at present. During the Captivity, the Jews learned (as did afterwards the Romans) the Persian practice of reclining at meals upon mats or cushions, around the table, in such a way that the head of every person approached the bosom of the one who reclined next above him (John xiii. 23). In ancient times, every person seems to have had his separate portion of meat, and honour was shewn to a distinguished or favoured guest, by the quantity or quality of that

54. Modern Syrians at Meat.

which was set before him (Gen. xliii. 34; 1 Sam. i. 4, 5; ix. 23, 24); but in later times every one helped himself from the dish nearest to him, or from one dish if the party was small enough for one dish to be within the reach of all (Matt. xxvi. 23; John xiii. 26). The Orientals do not drink during meals, but afterwards water or wine is handed round in vessels of tinned copper (Matt. xxvi. 27). Wine was used freely among the Jews, whose country was, indeed, noted for wine and oil: all their wines appear to have been red (Prov. xxiii. 31; Isaiah xxvii. 2). The kind most commonly drunk was weak, or much diluted with water, and was used much as we use table ale or beer. Strong and generous wines were necessarily confined to the rich, and were sparingly used. Wine was also sometimes strengthened or flavoured with spices, especially myrrh (Num. xv. 10; Psalm lxxv. 8; Prov. xxiii. 30; Hos. xiv. 7). That which was called "strong drink," included the higher kinds of wine, but more particularly denoted a very inebriating liquor made of dates and of various seeds and roots (Lev. x. 9; Deut. xxix. 6; 1 Sam. i. 15; &c.) From this and pure wine was made another drink, which appears to have been much used for common purposes (Num. vi. 3; Ruth ii. 14; Matt. xxvii. 48).



55. Ancient Dinner-Bed.

4. At feasts or entertainments, the guests were anointed with precious and perfumed oils (Psalm xxiii. 5; xlv. 7; Amos vi. 6; Luke vii. 37, 38; &c.) It was not uncommon for the carousal to be prolonged through the night, with much excess of drinking (Rom. xiii. 13; Gal. v. 21; 1 Peter iv. 3). Jests, riddles, singing, music, dancing, were not wanting on these festive occasions (Judges xiv. 12; Prov. ix. 2-4; Isaiah v. 12; xxiv. 7, 9; Amos vi. 4, 5; Luke xv. 25). The Jews do not appear to have been addicted to gaming, for there is no allusion to it in the Scriptures. Neither is story-telling, that great pastime of the modern East, directly mentioned; but as they were in the habit of producing apologues, or

short stories, on particular occasions, we may safely number this among their amusements.

5. We know how the ancient Egyptians, Persians, Babylonians, Greeks, and Romans were dressed, for their costumes are represented in sculptures and paintings which still exist; but it is not so with respect to the Jews, who did not consider it lawful to carve or paint the human figure. This want is, however, well supplied by the existing costumes of the East. Dress does not change there as with us; and it is clear, that the habits now worn by the people, as well as the common usages of life, are, for the most part, the same as in the times of the Bible. The patriarchs dressed somewhat differently, probably, from their settled descendants; and the difference was in all likelihood such as we now see between the pastoral Bedouin Arabs and the inhabitants of settled countries. The dresses of the great Arabian family, in its various conditions, appear to have been transmitted with little alteration from very ancient times, and may be taken as affording the nearest approximation which can now be obtained to the raiment worn by the ancient Israelites. The Arabian costumes may be deemed to agree with the dresses worn in the patriarchal and pastoral periods of the Hebrew history. The garb conventionally assigned by painters and sculptors to Scripture characters seems to have been founded partly on tradition, and partly derived from actual observation of Oriental dress

56. Arabian Dress.

in early pilgrimages to the Holy Land. It is, upon the whole, a noble costume, and makes a nearer approach to the truth than has been of late usually supposed. Long garments were worn by the Israelites, as they were, indeed, by most ancient nations, and are by the modern Orientals. Such garments were also wide and loose; and thus, although easy and dignified, they rather impeded active and vigorous exertion; for which reason, in manual action, the sleeves were drawn up, or, as the Scripture describes it, "the arm made bare" (Isaiah lii. 10; Ezek. iv. 7); and in travelling on foot, or running, the skirts were gathered up, and confined by the girdle; this was called "girding the loins" (1 Kings xviii. 46; 2 Kings iv. 29; Luke xii. 35; 1 Peter i. 13). We may conceive the figure of a Jew, viewed externally, as that of a full-bearded man, clad in a long and loose garment with large sleeves, which was confined to the person by a girdle about the loins; the neck bare, the feet protected by a piece of leather strapped to the sole, and the head either bare (as it seems very often to have been), or covered, among the higher classes, by a kind of turban, and among the common people by a piece of cloth thrown over the head, and confined by a fillet around the brows. The ordinary

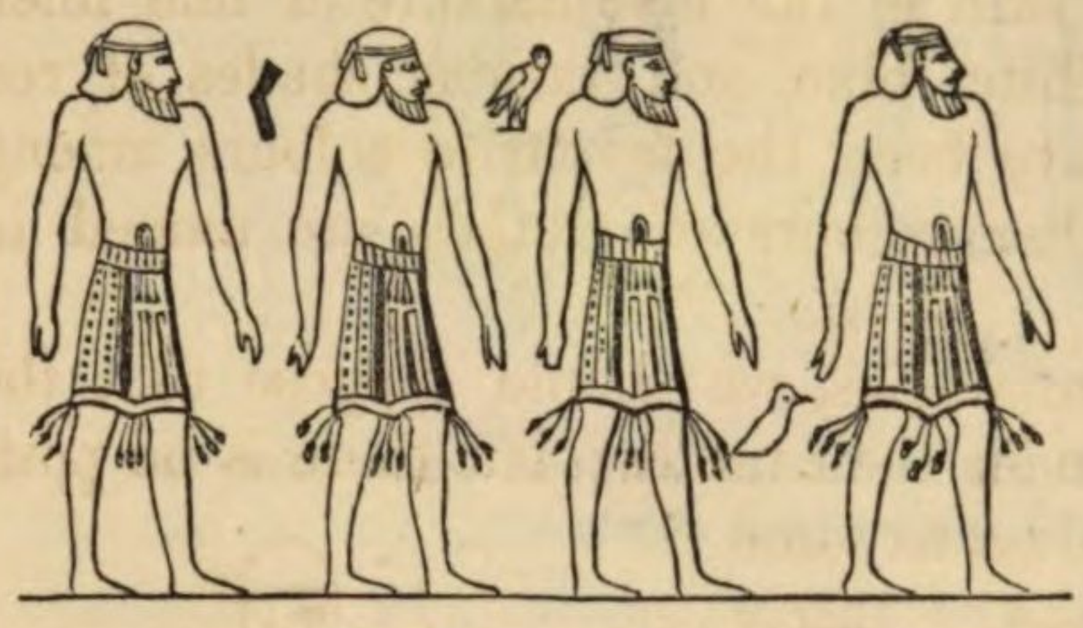
57. Sculptural Scripture Costumes.

58. Arms Bared.

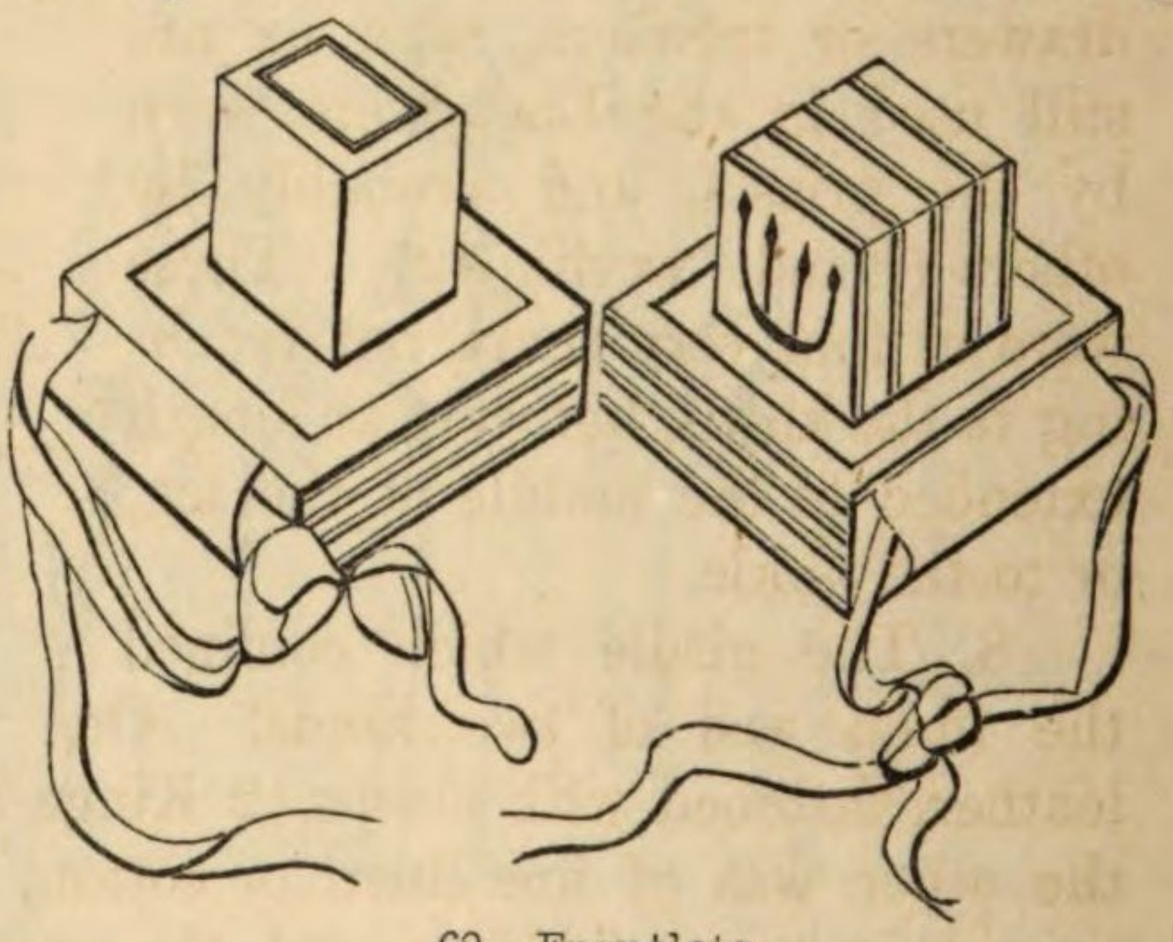
59. Common Dress: Shirts or Frocks without Outer Mantles, and with or without Girdles.

60. Full Dress: with different sorts of Outer Mantles.

appearance of the Jew, however, was varied by circumstances; as when a large, loose, and shapeless garment was thrown, like a cloak, over the dress which has been described. This was worn with studied grace by the upper classes, who had it of finer materials; and to the poor it was of such service that it was forbidden by law to keep it in pledge over-night (Exod. xxii. 25, 26; see also Job xxii. 6; xxiv. 7). This was because such persons wrapped themselves up in it when they slept; it also served them to carry burthens in, when nothing more suitable was at hand; and this use of it may be seen every day in the East (Exod. xii. 34; 2 Kings iv. 39). It was peculiar to the Jews to have a fringe with a piece of blue tape upon the four corners of this garment, to remind them that they were a peculiar people and under peculiar laws (Num. xv. 38, 39; Matt. ix. 20; Luke viii. 44). In a tomb discovered by Belzoni in the valley of Babel-Melook, near Thebes, there are, among other figures, four supposed to be of captive Jews of the time of Josiah, where the fringe is conspicuously represented—perhaps with some exaggeration. It was also peculiar to them, in later days, to wear 'frontlets,' or 'phylacteries,' which were little boxes of hard calf-skin, bound by thongs to the forehead, and folded up slips of parchment, on which were written out the texts of the law which were supposed to prescribe this curious observance (Exod. xiii. 16; Deut. vi. 8).



61. Captive Jews.



62. Frontlets.

6. All these dresses of the Israelites were of linen or cotton, excepting the capacious outer garment which was of wool, or of wool and hair interwoven. The Egyptians were famous for the manufacture of various kinds of cloth; and that the Israelites had learnt this art from them, is evinced by their producing in the wilderness the various rich cloths required for the coverings and curtains of the tabernacle, and for the dress of the high-priest (Exod. xxvi. xxviii.). From various passages of Scripture we infer that the art of embroidery was carried to some degree of perfection (Exod. xxxv. 35; xxxviii. 23; Judges v. 30). There was a family of Judah particularly celebrated for its skill in the manufacture of fine linen (1 Chron. iv. 21). White, blue, and various shades of red and purple, seem to have been the favourite colours among the Israelites. No other colours of clothes are named in Scripture.

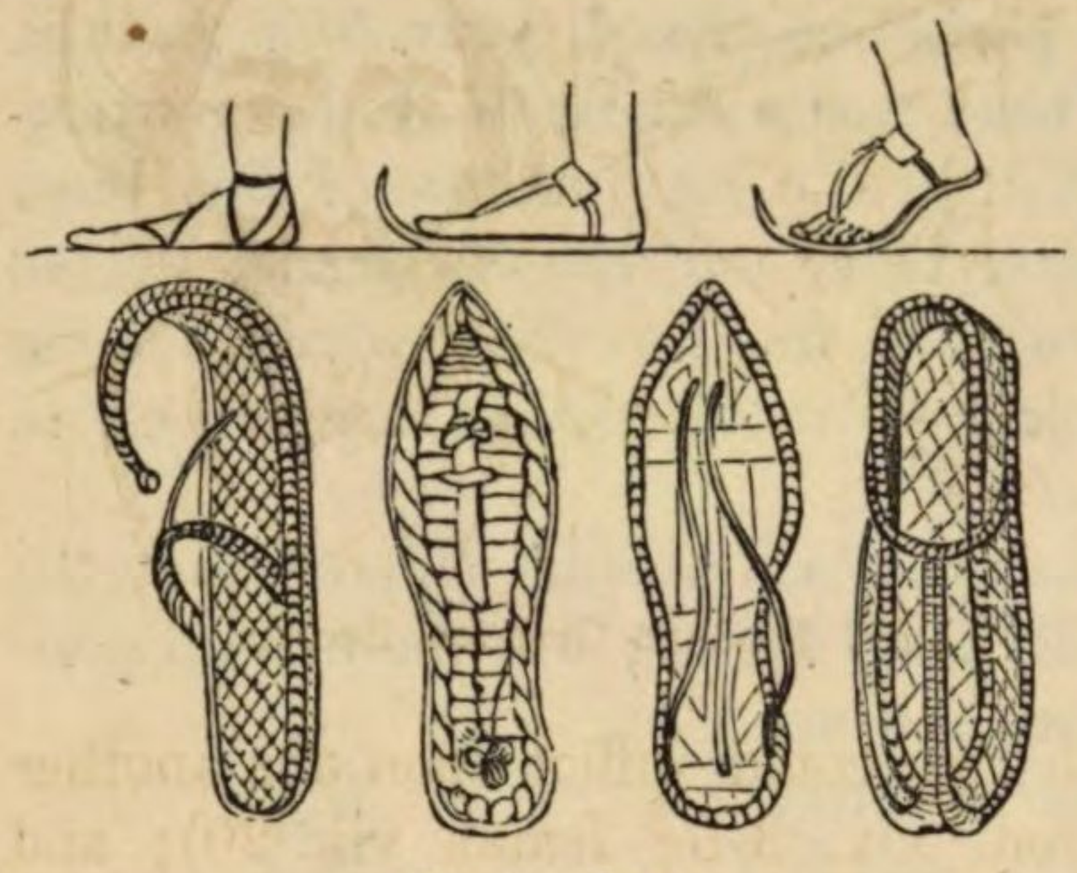
7. From Oriental analogies, we should suppose that the Israelites wore shirts under their tunics; but there is no positive evidence of this, unless, as some suppose, such were the "thirty sheets" (margin "shirts") which, with thirty changes of raiment, formed the forfeit of Samson's riddle (Judges xiv. 12). Loose linen drawers or trowsers, such as are still used in the East, were worn by the priests, and probably by others (Exod. xxviii. 42). These were at first very short, not reaching to the knees, but were at length extended to the middle of the leg, or to the ankle.

63. Shirt.

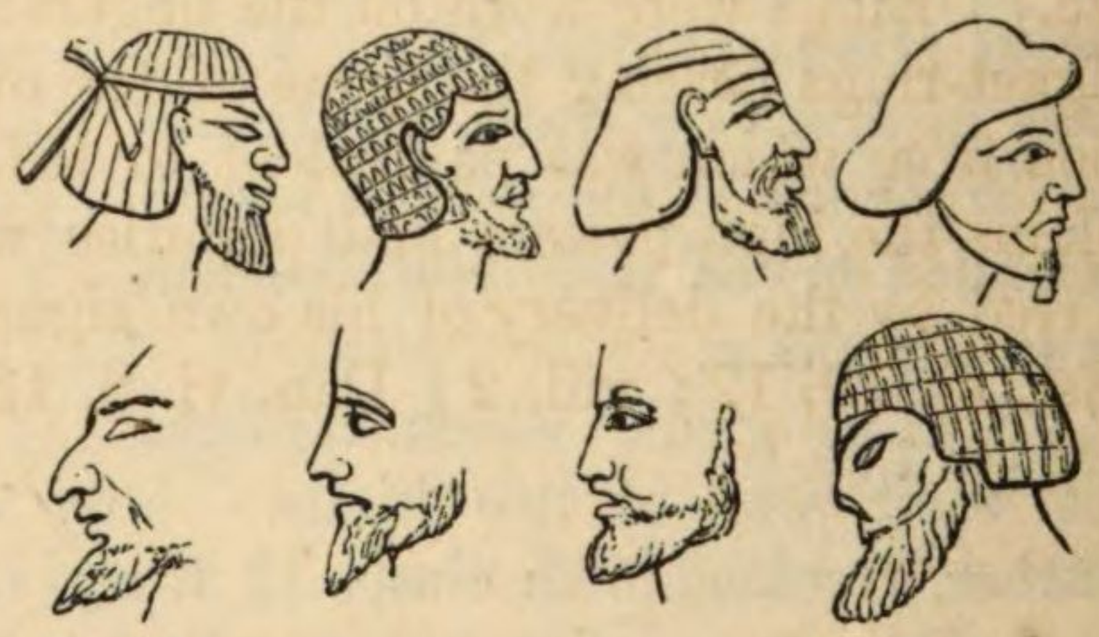
8. The girdle which confined the tunic was of two kinds. One was a broad band of leather, fastened with clasps (2 Kings i. 8; Matt. iii. 4), and the other was of fine linen or cotton, long and narrow, and wound in many folds around the waist (Jer. xiii. 1). The girdle answered the purpose of a pocket to carry money and other valuables, hence the word rendered "purse" in some passages literally means "a girdle" (2 Sam. xviii. 11; Matt.

x. 9; Mark vi. 8). It might be inferred from 2 Sam. xx. 8, that the Israelites wore daggers in their girdles, like the modern Orientals; but this is not very clear; and Joab, as the commander of the forces, might carry arms not generally worn.

9. Stockings and socks were not in use, and the mass of the people went altogether barefoot, except in winter, or upon a journey; but the wealthier classes always wore sandals out of doors, except during mourning. These sandals are called "shoes" in our Bible. They were pieces of hide or tanned leather, shaped to the sole of the foot, and bound to it with thongs of leather (Gen. xiv. 23; Exod. xii. 11; Isaiah v. 27; Matt. iii. 11; x. 10; &c.) When a person entered a house, or the presence of a superior, he took off his sandals, as the modern Orientals do their shoes (Exod. iii. 5; Deut. xxv. 9; Ruth iv. 7, 8; Isaiah xx. 4; Ezek. xxiv. 17). It was the office of the lowest class of servants to take off and carry the master's sandals (Matt. iii. 11; Mark i. 7). Servants of that class also washed the soiled feet of the guests who came to an entertainment; although the master himself sometimes stooped to perform this office for a much-honoured visitant (Gen. xviii. 4; Luke vii. 44).



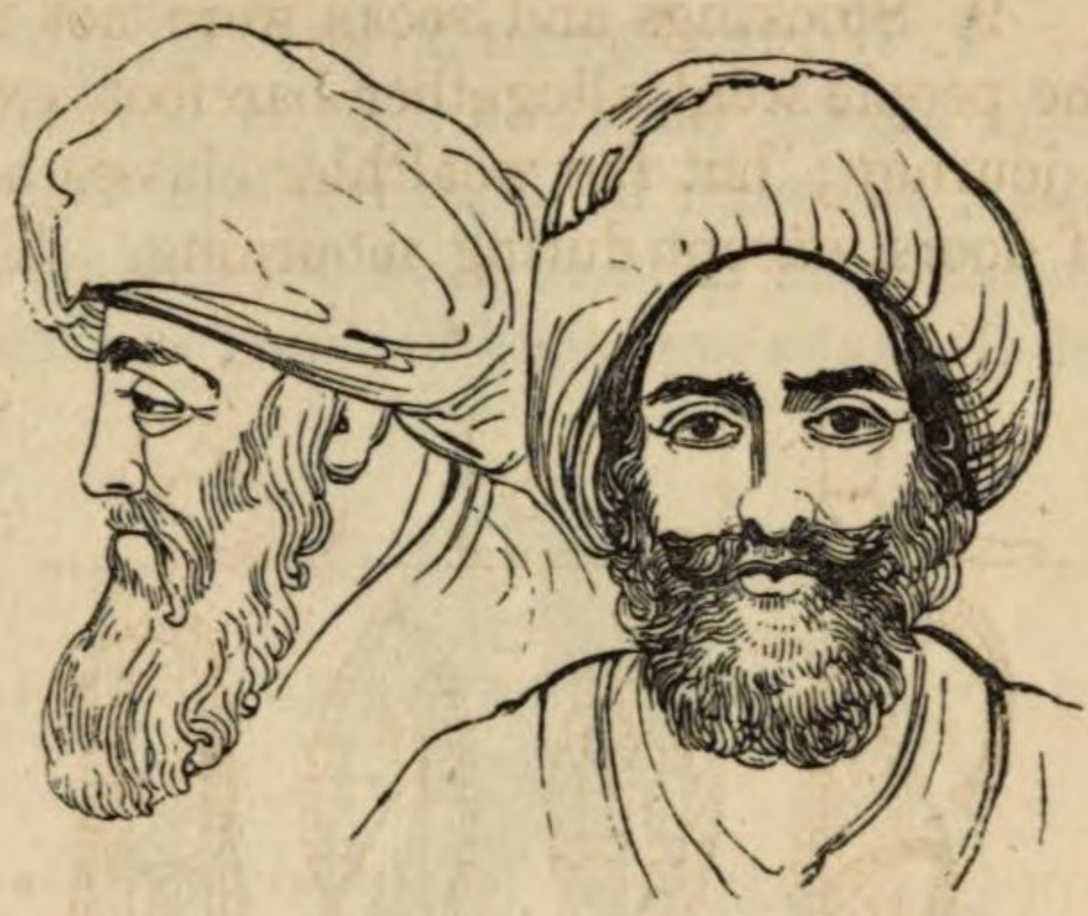
64. Sandals.



65. Beards of Syrian and other Foreign Nations, from Egyptian Monuments.

10. The Israelites allowed the hair of the head and beard to grow. The former was shorn occasionally; and the partial use of the razor in trimming the

beard was not unlawful to any but the Nazarites (Num. vi. 5; Judges xiii. 7; xvi. 17). A full head of hair seems to have been much admired (2 Sam. xiv. 26; Sol. Song v. 11). The hair was dressed and anointed with much care, especially at festivals (2 Sam. xiv. 2; Isaiah iii. 24; Matt. vi. 17; Luke vii. 46). Baldness in men not old was rare, and was despised (2 Kings ii. 23; Isaiah iii. 24; Jer. xlvii. 5). The beard, as the characteristic sign of manhood, was much respected by the Israelites; to shave it, to spit upon it, to pull it, and even to touch it, except for the purpose of salutation, were the grossest insults which men could inflict upon one another (2 Sam. x. 4-6; 1 Chron. xix. 3-6; Isaiah vii. 20); and hence, for a man to neglect or maltreat his own beard was a sign of madness or of extreme grief (1 Sam. xxi. 13; 2 Sam. xix. 24; Isaiah xv. 2).



66. Modern Oriental Beards.

11. It appears to have been the custom to use walking-staves, even when not upon a journey (Gen. xxxii. 10; xxxviii. 18; Exod. xii. 11; 2 Kings iv. 29; Mark vi. 8; &c.) Rings were worn on the fingers: these were generally signet-rings bearing the name of the owner, and the impression from which was equivalent to his signature. This explains the high powers and dignities which a monarch conferred by the delivery of his own signet-ring (Gen. xli. 42; Est. iii. 10, 12; viii. 2; Dan. vi. 9, 13, 17).

SECTION III.—WOMEN AND CHILDREN.

1. Women appear to have enjoyed considerably more freedom among the Jews than is now allowed them in Western Asia, although in other respects their condition and employments seem to have been not dissimilar. At present, women of all ranks are much confined to their own houses, and never see the men who visit their husbands or fathers; and in towns they never go abroad without their persons and faces being completely shrouded; they also take their meals apart from the males, even of their own family. But in the rural districts they enjoy more freedom, and often go about unveiled. Among the Jews, women were somewhat less restrained in their intercourse with men, and did not generally conceal their faces when they went abroad. Only one instance occurs in Scripture of women eating with men (Ruth ii. 14); but that was at a simple refection, and only illustrates the greater freedom of rural manners.

67. Matron in Full Dress.

2. The employments of the women were very various, and sufficiently engrossing. In the earlier or patriarchal, state of society, the daughters of men of substance tended their father's flocks (Gen. xxix 9; Exod. ii. 16). In ordinary circumstances, the first labour of the day was to grind corn and bake bread, as already noticed. The other cares of the family occupied the rest of the day. The women of the

68. In-door Veils.

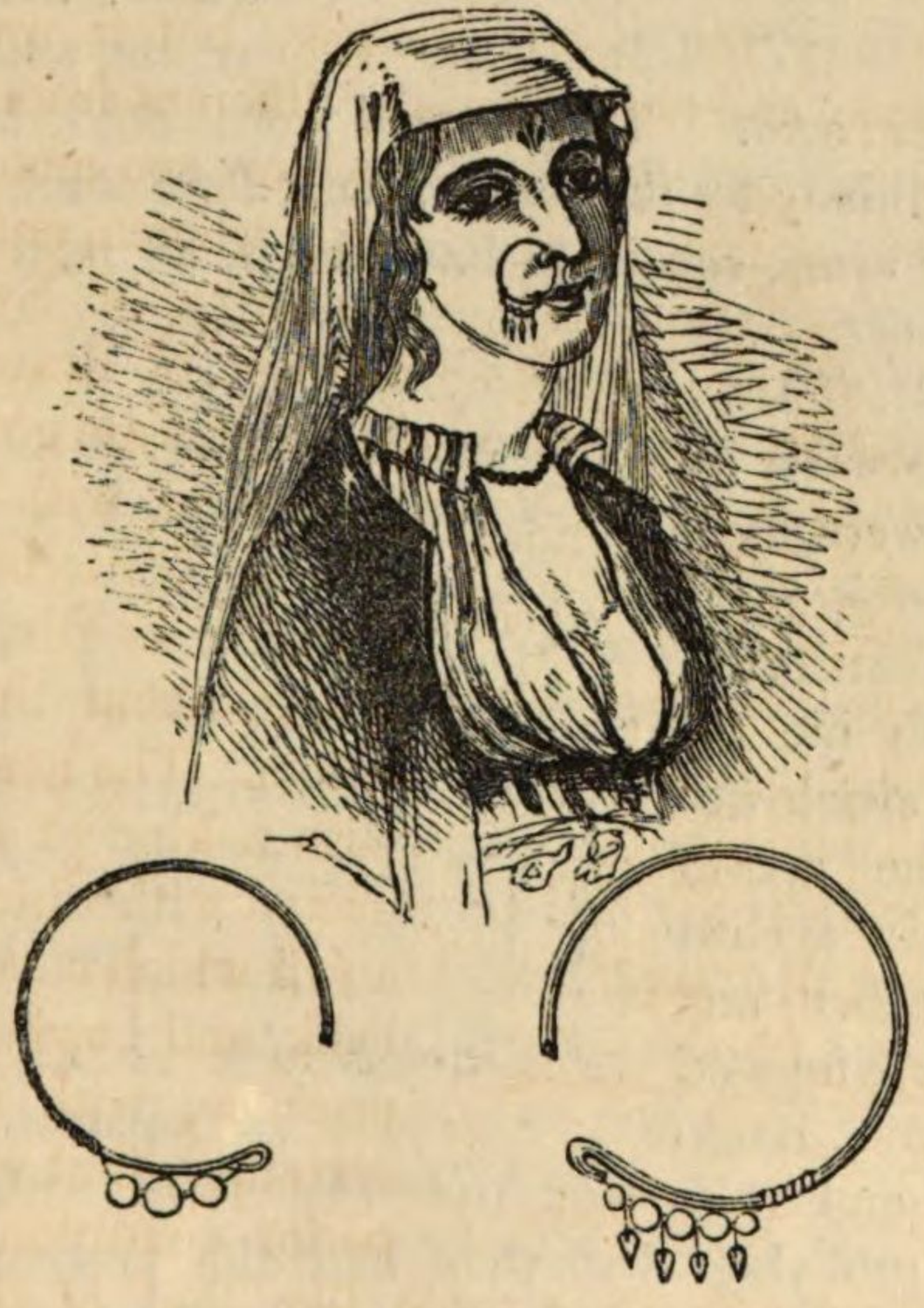
69. Dress Veils, &c. In-door.

peasantry and of the poor consumed much time in collecting fuel, and in going to the wells for water. The wells were usually outside the towns, and the labour of drawing water from them was by no means confined to poor women. This was usually, but not always, the labour of the evening; and the water was carried in earthen vessels, borne upon the shoulder (Gen. xxiv. 15-20; John iv. 7, 28). Working with the needle also occupied much of their time, as it would seem that not only their own clothes but those of the men were made by the females. Some of the needlework was very fine, and much valued (Exod. xxvi. 36; xxviii. 39; Judges v. 30; Psalm xlv. 14). The women appear to have spun the yarn for all the cloth that was in use (Exod. xxxv. 25; Prov. xxxi. 19); and much of the weaving seems also to have been executed by them (Judges xvi. 13, 14; Prov. xxxi. 22). The tapestries for bed-coverings, mentioned in the last-cited text, were probably produced in the loom, and appear to have been much valued (Prov. vii. 16).

3. We have no certain information regarding the dress of the women among the poorer classes; but it was probably coarse and simple, and not materially different from that which we now see among the Bedouin women, and the female peasantry of Syria. This consists of drawers, and a long and loose gown of coarse blue linen, with some ornamental bordering wrought with the needle, in another colour, about the neck and bosom. The head is covered with a kind of turban, connected with which, behind, is a veil which covers the neck, back, and bosom. We may presume, with still greater certainty, that women of superior condition wore, over their inner dress, a frock or tunic like that of the men, but more closely fitting the person, with a girdle formed by an

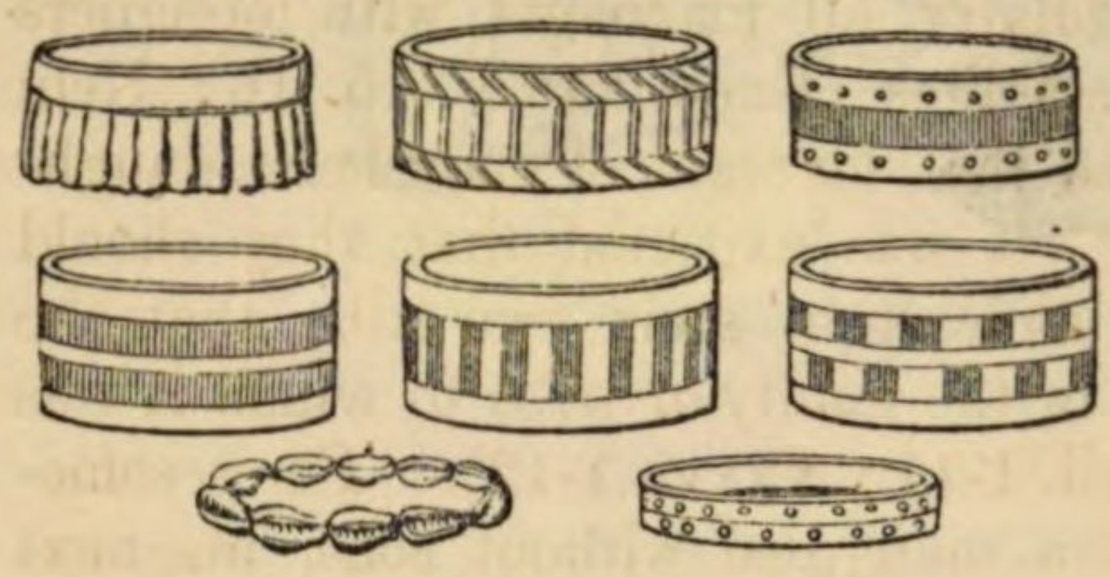
70. Young Lady in Full Dress.

71. Out-door Veils.

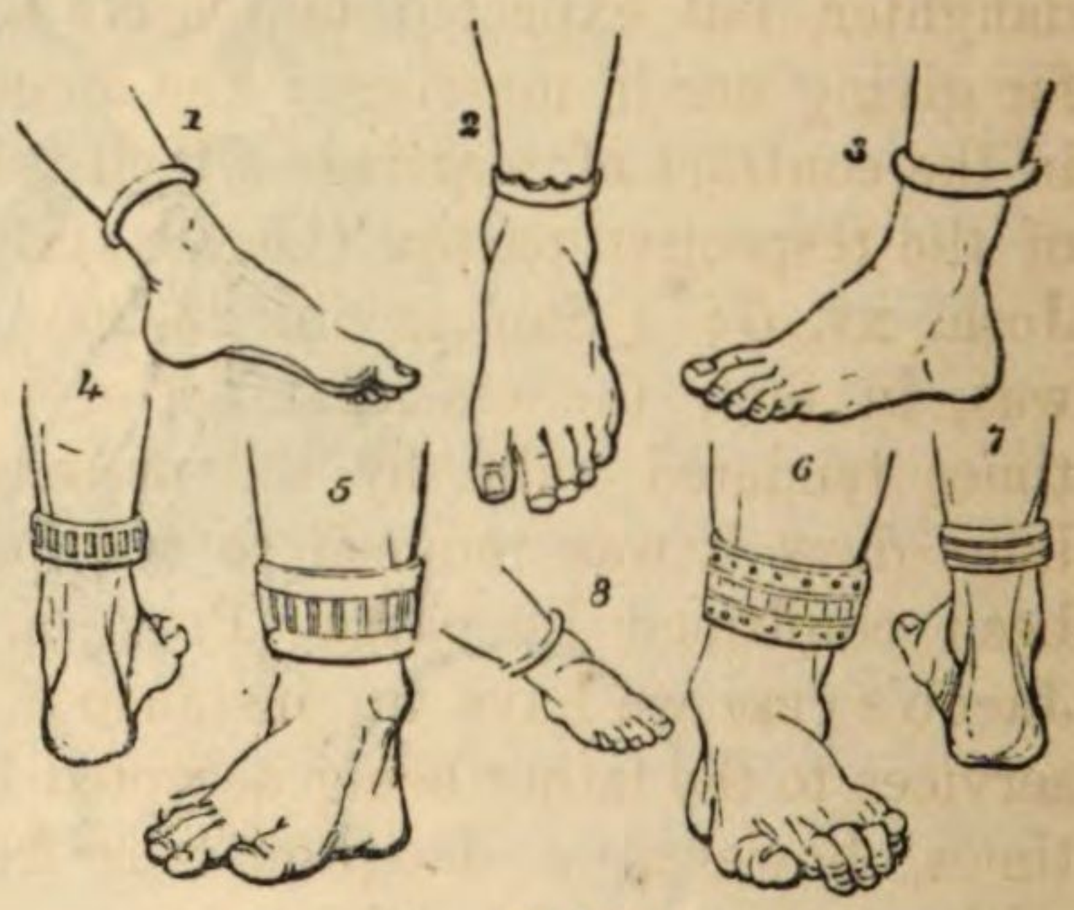


72. Nose Jewel.

unfolded kerchief. Their head-dress was a kind of turban, with different sorts of veils and wrappers worn under various circumstances. The hair was worn long, and, as at present, was braided into numerous tresses, with trinkets and ribands (1 Cor. xi. 15; 1 Tim. ii. 9; 1 Peter iii. 3). With the head-dress the principal ornaments appear to have been connected, such as a jewel for the forehead, and rows of pearls (Sol. Song i. 10; Ezek. xvi. 12). Ear-rings were also worn (Isaiah iii. 20; Ezek. xvi. 12), as well as a nose-jewel, consisting, no doubt, as now, either of a ring inserted in the cartilage of the nose, or an ornament like a button attached to it. The nose-jewel was of gold or silver, and sometimes set with jewels (Gen. xxiv. 47; Isaiah iii. 21). Bracelets were also generally worn (Isaiah iii. 19; Ezek. xvi. 11), some on the wrists, and some on the upper arm. They were worn both by men and women, but chiefly by the latter; and, for a man, the bracelet on the upper arms, seems to have been, as it is now in the East, a mark of royalty (2 Sam. i. 10). Anklets were also worn by females, and were, as at present, probably more like fetters than ornaments (Isaiah iii. 16, 20). The Jewish women had the art of staining their eyelids black, for effect and expression (2 Kings ix. 30; Jer. iv. 30; Ezek. xxiii. 40); and it is more than probable that they had the present practice of staining the nails, and the palms of their hands and soles of their feet, of an iron-rust colour, by means of a paste made



73. Bracelets.



74. Anklets.

1, 2, 5, 6, 7, Ancient Oriental. 3, 4, 8, Modern Oriental.

from the plant called *henna* (*Lawsonia inermis*). This plant appears to be mentioned in Sol. Song i. 14, and its present use is probably referred to in Deut. xxi. 12; 2 Sam. xix. 24.

4. Fathers claimed the absolute disposal of their sons and daughters in marriage (Gen. xxi. 21; Exod. xxi. 9; Deut. xxii. 16; Judges xiv. 1-4); but in a family where the children were from different mothers, the full brothers of a young woman expected also to be consulted (Gen. xxxiv. 11, 27; 2 Sam. xiii. 20-29). If a young man saw a damsel whom he liked, he might ask his own father to apply to her father on his behalf (Gen. xxxiv. 4; Judges xiv. 1, 2). To prevent the contamination of idolatry, all marriages with foreigners were forbidden to the Israelites (Exod. xxxiv. 15, 16; Neh. xiii. 23). If it happened that, for want of male heirs, daughters inherited an estate, it was expected that they should marry near kinsmen, or at least in their own tribe, that the property might be kept in the family or tribe to which it was first allotted (Num. xxvii. 1-11; xxxvi. 1-12). For a somewhat similar reason, if a man died without sons, his next brother was expected to marry his widow, and the first-born son of this union was considered as the son of the deceased, and inherited his estate (Deut. xxv. 5-10; Ruth iv. 1-5).

5. A father did not, as with us, give a fortune with his daughter, but expected to receive a consideration or dowry for giving her in marriage; the amount of which was settled in the contract of marriage which was formed by the fathers of the respective parties (Gen. xxix. 18, 27; xxxiv. 11, 12; Josh. xv. 6; 1 Sam. xviii. 23-26). This covenant, which was, in fact, the essential act of marriage, was in earlier times rendered valid by the presence of witnesses; but in later days it was reduced to writing, and appears to have been confirmed by oaths (Prov. ii. 17; Mal. ii. 14). In Jacob's case we have an instance of the husband's personal services to the father being accepted in lieu of money. Sometimes, however, a daughter was freely given by a father, without the exaction of what was called her "price," and such wives were the more highly honoured (Gen. xi. 15). In particular cases, it also occurred that a dowry was given by the father with his daughter (Josh. xv. 18, 19; Judges i. 12-15; 1 Kings ix. 16).

6. An interval of ten or twelve months, or even longer, usually passed between the contract of marriage and the actual nuptials. During this time the affianced pair saw little of each other; but were nevertheless accounted as man and wife,—so much so, that the engagement could not be broken off without a regular divorce; and the woman was stoned as an adulteress, if, in the meantime, she proved unchaste (Gen. xxiv. 55; Judges xiv. 8; Matt. i. 18-20). When the nuptial day arrived, the bridegroom went, in the evening, with his friends and associates, in holiday attire, to take home his bride from her father's house. She, splendidly arrayed, and with the bridal crown upon her head, came forth, attended by her young companions; and, walking under a canopy, was escorted to her future home with songs, and dances, and instrumental music. On their arrival there, the men and women feasted in separate apartments; and if the parties were wealthy, the feast was prolonged for a week (Judges xiv. 17). We know not of any ceremony attending this actual marriage, unless it were that the nuptial blessing —a prayer for a numerous offspring—was invoked on the newly-married pair.

7. For a man to have more than one wife was an abuse which existed at a very early date (Gen. iv. 19), and, in the course of time, became very prevalent. It was common among the Hebrews in the time of Moses, when it was deemed advisable to discourage rather than absolutely to interdict so rooted a practice. Afterwards, however, it became very unusual for a man to have more than one wife; as is, in fact, the case at present in countries where polygamy is allowed.

8. In like manner, Moses imposed some restrictions on the practice of divorce, which appears to have been before his time merely an oral act on the part of the man, but which he required to be effected by a written document. The repudiation might afterwards be retracted, if the woman had not, in the meanwhile, married another man; but if she had, it could not be recalled (Deut. xxiv. 1-4). It was disputed in later times, what the law intended to be a sufficient ground of divorce. One party contended that the man might divorce his wife for any cause, however trifling; the other, that he could do so for adultery only. Our Lord, in whose time the

practice of divorce had become frightfully common, decided the latter to be the just alternative (Matt. v. 31, 32). Even before the time of Moses, the punishment for adultery in a woman was death (Gen. xxxviii. 24; Lev. xx. 10), but we meet with no instance of its actual infliction. If a man suspected the chastity of his wife, without having legal evidence of the fact, it was in his power to subject her to the ordeal of "the water of jealousy," which, through the agency of a very awful oath, was to be instrumental in making her guilt or innocence appear (Num. v. 11-31).

9. The Israelites eagerly desired children, and especially sons. Hence the messenger who first brought to the father the news that a son was born, was well rewarded (Job iii. 3; Jer. xx. 15). The event was celebrated with music; and the father, when the child was presented to him, pressed it to his bosom, by which act he was understood to acknowledge it as his own (Gen. l. 23; Job iii. 12; Psalm xxii. 10). On the eighth day from the birth the child was circumcised (Gen. xvii. 10); at which time also, a name was given to it (Luke i. 59). The first-born son was highly esteemed, and had many distinguishing privileges. He had a double portion of the estate (Deut. xxi. 17); he exercised a sort of parental authority over his younger brothers (Gen. xxv. 23, &c.; xxvii. 29; Exod. xii. 29; 2 Chron. xxi. 3); and before the institution of the Levitical priesthood, he acted as the priest of the family (Num. iii. 12, 13; viii. 18). The patriarchs exercised the power of taking these privileges from the first-born, and giving them to any other son, or of distributing them among different sons; but this practice was overruled by the Mosaical law (Deut. xxi. 15-17).

10. The child continued about three years at the breast of the mother, and a great festival was given at the weaning (Gen. xxi. 8; 1 Sam. i. 22-24; 2 Chron. xxxi. 6; Matt. xxi. 16). He remained two years longer in charge of the women; after which he was taken under the especial care of the father with a view to his proper training (Deut. vi. 20-25; xi. 19). It appears that those who wished for their sons better instruction than they were themselves able or willing to give, employed a private teacher, or else sent them to a priest or Levite, who had perhaps several others under

his care. The principal object was, that they should be well acquainted with the law of Moses; and reading and writing were taught in subservience to this leading object.

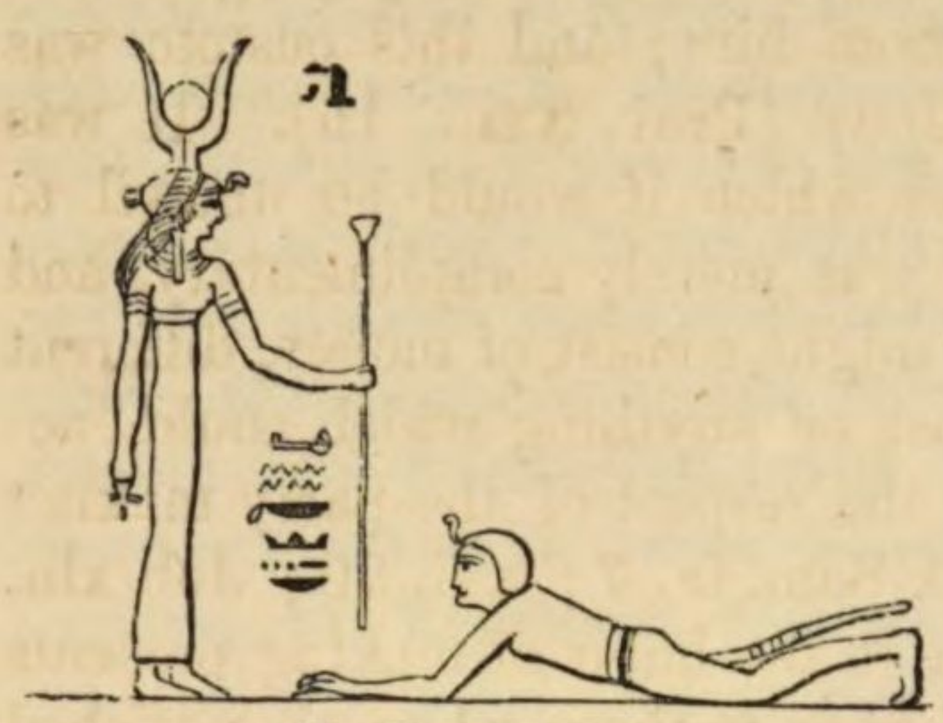
11. The authority of a father was very great among the Israelites, and extended not only to his sons, but to his grandsons,—indeed, to all who were descended from him. His power had no recognised limit, and even if he put his son or grandson to death, there was, at first, no law by which he could be brought to account (Gen. xxi. 14; xxxviii. 24). But Moses circumscribed this power, by ordering that when a father judged his son worthy of death, he should bring him before the public tribunals. If, however, he had struck or cursed his father or mother, or was refractory or disobedient, he was still liable to capital punishment (Exod. xxi. 15, 17; Lev. xx. 9; Deut. xxi. 18-21).

SECTION IV.—ETIQUETTE.

1. The Israelites, like other Orientals, gave stronger manifestations of their feelings of respect or dislike, than has ever been usual among western nations. In most cases their manner would express more, and ours less, than the real feeling; and, in general, the etiquette of Orientals is more refined than might be expected from their condition in life. Domestic servants who, in families of consideration, were foreign slaves, behaved with great submission and respect, and, when in actual attendance, stood at a distance with crossed arms, watching the slightest motion of the master's hand (Psalm cxxiii. 2). When equals, being friends, met they kissed each other's beards, as do the Arabians, placing the hand underneath (2 Sam. xx. 9). Sometimes, the cheeks were merely placed together, and this also is described as a kiss or salutation. The kisses of affection, were on the lips and cheeks in women, and the beard and cheeks in men; the kiss of respect and homage was upon the brow (Gen. xxvii. 26; Exod. iv. 27; 1 Sam. x. 1; 2 Sam. xv. 5; xix. 39; Psalm ii. 12; Prov. xxiv. 26; Matt. xxvi. 49; Acts xx. 37). In meeting, they asked each other of their health, and the health of their connections, which, with other ceremonies, consumed so much time that persons charged with urgent messages were enjoined to salute no one by the way (2 Kings iv. 29; Luke x. 4). Various forms of bowing and prostration are mentioned in Scripture. The most usual, as now, were to bow or incline the head, in doing which the Orientals lay the right hand upon the heart (Gen. xxiv. 26; 1 Kings i. 16, 31, &c.); to bow the body very low "with the face towards the ground," without bending the knees (1 Sam. xxv. 23; xxviii. 14; 2 Sam. xiv. 33; 1 Kings i. 23; 2 Chron.

75. Eastern Forms of Bowing.

vii. 3, &c.); to bend the knees (Num. xxiv. 9; Judges vii. 6; 1 Kings xix. 18); to kneel, in worship (2 Chron. vi. 13; Psalm xcv. 6; Dan. vi. 11); and to prostrate one's-self upon the ground, which was done either as an act of worship to God, or in reverence, homage, or humiliation before man (Gen. xxii. 5; 1 Sam. i. 3; 2 Sam. ix. 8; Psalm xlv. 12; Acts x.



76. Prostration.

77. Head on the Ground.

25, 26; Rev. xix. 20; xxii. 9). This last posture consisted sometimes in grovelling flat upon the ground; but more usually with the knees bent, and the forehead rested on the earth. Other marks of reverence were, kissing the feet of the person reverenced, or the hem of his garment (Matt. ix. 20; Luke vii. 38),

78. Kissing the Feet.

which acts were usually connected with some of the postures of respect which have been mentioned. In their greetings nearly the same verbal salutations were in use as we now find among the Arabians and other Moslems. The most usual were, "Peace be with thee" (Judges xix. 20; 1 Sam. xxv. 6; 1 Chron. xii. 18; Luke xxiv. 36); "The blessing of the Lord be upon thee" (Psalm cxxix. 8); "Blessed be thou of the Lord" (Ruth iii. 10; 1 Sam. xxiii. 21).

79. Kissing the Hand.

There is a pleasing instance of the interchange of salutations in the case of Boaz, who said to his reapers, "The Lord be with you," and was answered, "The Lord bless thee" (Ruth ii. 4).

2. It has always been the custom in the East for an inferior to make a present to a superior, when paying him a visit, or seeking any favour from him; and this custom was very prevalent among the Jews (Prov. xviii. 16). It was considered a mark of respect which it would be uncivil to omit, even when the present was merely complimentary, and of no intrinsic value; and it might consist of money, different articles of food, clothes, arms, or anything which could, according to his means, evince the respect of the party making the offering (Gen. xliii. 11; 1 Sam. ix. 7; xvi. 20; Job xlii. 11). Kings and princes were in the habit of making presents as marks of distinction and favour to those whom they wished to honour. These were generally dresses of more or less value (Gen. xlv. 22, 23; Est. viii. 15); and there was a royal wardrobe in which such garments were kept (2 Chron. ix. 24). The most distinguished honour of this kind, was to receive a robe which the prince had himself worn (1 Sam. xviii. 4); and it was a great affront if the garment thus presented was not immediately and publicly worn (Matt. xxii. 11, 12).

3. When kings and princes entered their cities in state, it was usual to lay the dust by sprinkling the streets, to strew the road with flowers and branches of trees, and even to spread the ground with cloth, or with garments; while the spectators, crowding on the house-tops, and at the opened lattices fronting the street, clapped their hands and shouted for joy: at other times they performed their obeisance in silence as the great one passed (2 Sam. xvi. 16; 1 Kings i. 40; 2 Kings ix. 13; Isa. xlii. 11; Zech. ix. 9; Matthew xxi. 7-9).

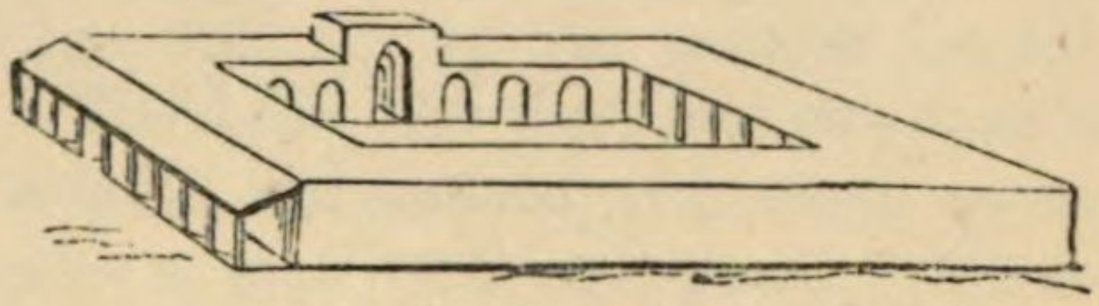
4. The modes of shewing insult and inflicting disgrace, among the Israelites, were very significant, although they appear to us childish. They consisted of maltreating the beard, as formerly mentioned; of plucking off the hair (Isa. l. 6), and of spitting in the face (Isa. l. 6; Mark xiv. 65). To put men to the employments of women was a dreadful degradation (Judges xvi. 21; Lam. v. 13); and clapping the

hands, hissing, thrusting out the tongue and making a wide mouth, crunching the teeth, and wagging the head, are described as modes in which the populace testified their hatred, or shewed malignant exultation or contempt (Job xxvii. 23; Jer. lvii. 4; ii. 15; Ezek. xxv. 6). But perhaps the greatest and most intolerable insult, was to cast contempt upon a man's mother: thus Saul, to insult his son, spoke contemptuously of his own wife (1 Sam. xx. 30); and more than once David speaks slightingly of his own sister Zeruiah, to humble her sons (2 Sam. iii. 39; xvi. 10; xix. 22). In popular tumults the people testified the vehemence of their rage by casting dust into the air (Acts xxii. 23). The dead were dishonoured by denying them the rites of sepulture (Rev. xi. 8, 9); by casting the great into the graves of the common people (Jer. xxvi. 23); by disinterring them after burial (Jer. viii. 1); or by exposing them to be devoured by ravenous beasts, and forbidding them to be publicly lamented (Jer. xvi. 5-7; xix. 7; xxii. 18, 19).

SECTION V.—TRAVELLING.

1. When a person travelled on foot, he tucked up his skirts with his girdle, so as to leave free action to the leg and knee; he had a staff, wore sandals, and had a small "scrip" or bag suspended from the neck for provisions. If he was going to a distance he took a change of clothes, and sometimes a jar or kid-skin bottle of water (Gen. xxi. 14; Luke ix. 3). The cool of the morning or evening, or of the night, was the usual time for travelling; in the heat of the day travellers sought refreshment and rest (Gen. xviii. 1-5). The customary salutations on the road were neglected by hurried travellers (2 Kings iv. 29).

2. There were no inns like ours. In the early periods of Scripture history, if a traveller had no friends to whom he could repair in the place to which he came, he waited in the street, or at the gate, till some hospitable person invited him to his house (Gen. xix. 2; Judges xix. 15-21). In the time of Christ there appear to have been, in the towns, such places of public accommodation as we now find in the East, namely, *khans*, where strangers are provided with lodging for themselves and beasts, but have to provide provisions, fuel, and beds for themselves. In the stable of such a place, there being no room for his parents in the lodging apartments, the Saviour of the world was born (Luke ii. 7). Places of the same kind upon the road, for the accommodation of travellers, are called *caravanserais:* these are of more ancient date, being the "inns" of Gen. xlii. 27; xliii. 21; Exod. iv. 24; and Luke x. 34. Under such circumstances, persons making a journey are obliged to make preparation not required among us. This varies with the length and circumstances of the way; a long journey through a thinly peopled country, requiring more preparation than a short one where market



80. Khan

towns frequently occur. But all preparations may be comprehended under the heads of,—1. Provender for the cattle, consisting of barley and chopped straw:—2. Provisions and water; the provisions being meal to make bread, or else a kind of hard-baked bread or biscuit, rice, dried dates and other fruits, cheese, and sometimes, but rarely, potted meat; the water is carried in skin bags or bottles, of a size and number proportioned to the journey:—3. Conveniences; which are more extensive now since the use of coffee and tobacco has been introduced than formerly; but which may be said to consist of a rug and quilted coverlet for a bed, a copper pot for cooking, a few bowls of wood or of tinned copper, and a ewer for ablutions. Few long journeys are described in Scripture; but in such as are mentioned, preparations like these must be more or less understood, according to the exigencies of the case (Gen. xlii. 25, 27; xliii. 11, 21; xlv. 21, 23; Josh. ix. 11-15).

SECTION VI.—CUSTOMS RELATING TO THE DEAD.

1. When a person died, his relations rent their upper garment from head to foot, and a smaller rent was made by the spectators. This rending of the clothes was also a common act of mourning on almost every occasion of distress (Gen. xxxvii. 29; Judges xi. 35; 2 Sam. i. 2; Esther iv. 1; &c.) In the case of death, a dismal cry was at the same time raised by the persons present; and if the parties were in good circumstances, the hired mourners and minstrels were soon in attendance to aggravate the ostensible mourning by their doleful lamentations and melancholy music (Jer. ix. 17, 18; Matt. ix. 23; Mark v. 38; Acts ix. 39). The eyes of the deceased were closed by one of his sons, or by the nearest present relative (Gen. xlvi. 4). The body was then laid out upon a cloth on the floor or on a table, and washed with warm water. It was next placed upon a table and embalmed. There were various ways of embalming; but except in the case of Jacob and Joseph, who were embalmed in Egypt (Gen. l. 2, 26), it is doubtful if this was ever done so elaborately as among the Egyptians. The most usual mode was to anoint the body with a solution of odoriferous drugs, and wrap it up in linen. Spices and perfumes were used in great abundance in preparing the bodies of the wealthy for the sepulchre. We may infer this from the large quantities provided by Joseph and Nicodemus for the body of Christ, which was wrapped up in linen, with a hundred-weight of

81. Wail with Tabrets, &c.

82. Grave-clothes.

myrrh and lign aloes (John xix. 39, 40). Usually, after the ordinary washing and anointing, the body was wrapped round with many folds of linen, and the head enveloped in a napkin (John xi. 44).

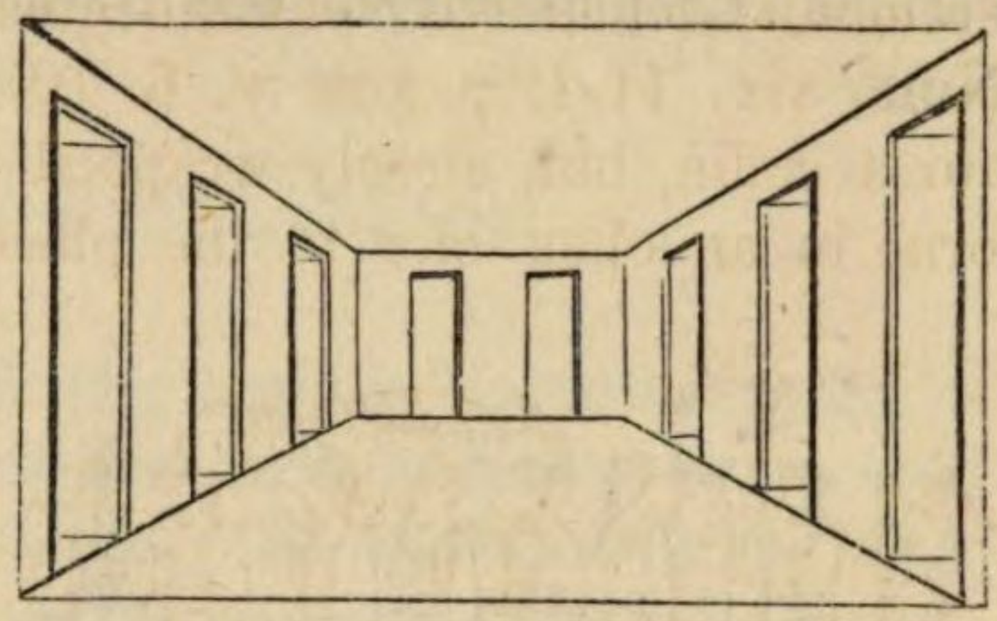
2. The funeral was seldom delayed above twenty-four hours after death, as the process of decomposition commences very soon in warm countries; and to enforce the salutary practice of speedy interment, the law extended to seven days the ceremonial defilement communicated by the presence of a corpse (Num. xix. 11-13; Acts v. 6, 10). The body was not put into a coffin, but, closely wrapped up from head to foot, was borne in an open bier to the place of burial (Luke vii. 14).

83. Ancient Jewish Funeral; Costume, Arabo-Syrian.

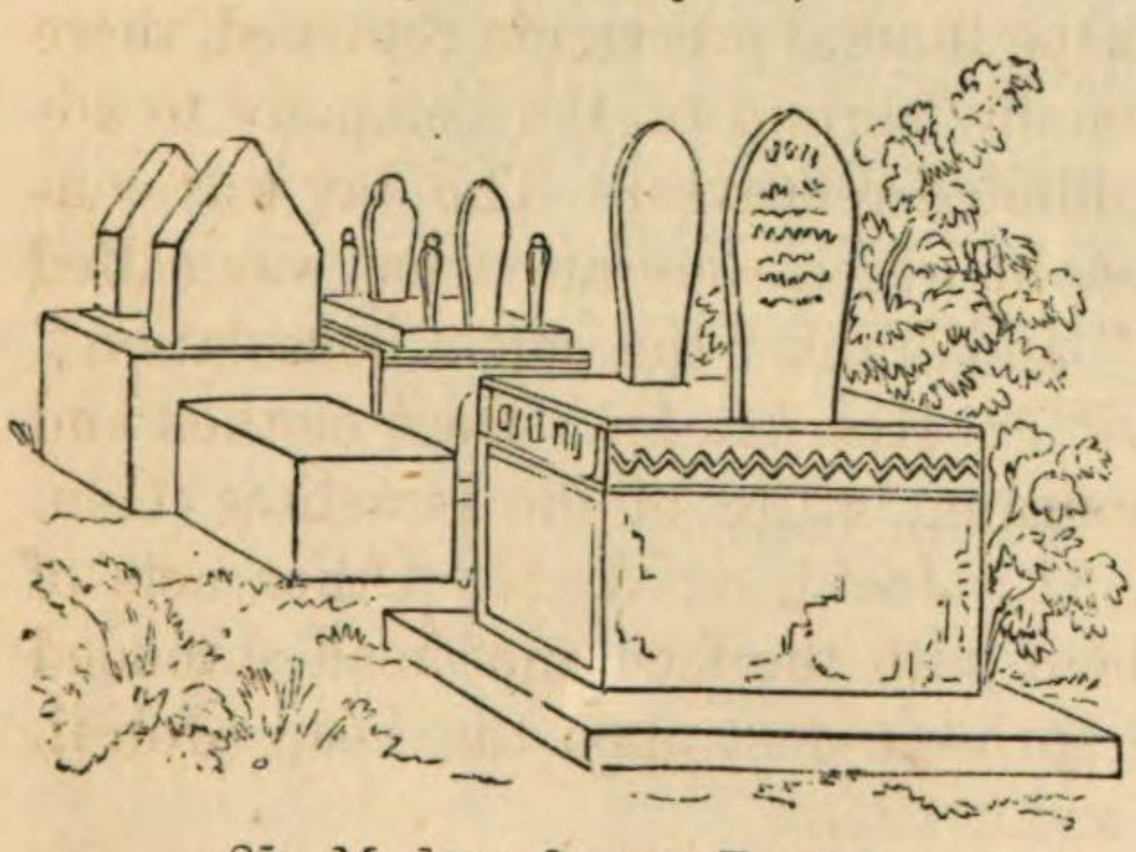
The bier was followed by the mourners, who expressed their grief in loud lamentations; while the minstrels, with their melancholy pipes, and the mourning women with doleful voices and dishevelled hair, enhanced the effect of this public display of sorrow (2 Sam. iii. 31, 32; Amos v. 31, 32; Matt. ix. 23; xi. 17). The body was deposited in its last home without any particular ceremony. As the funeral procession returned, there were several pauses, to enable certain of the company to administer comfort to the afflicted relatives. The day was concluded by a funeral feast, in which they ate what was called the "bread of mourning" and drank "the cup of consolation" (2 Sam. iii. 35; Jer. xvi. 7; Hos. ix. 4). Rent clothes and sackcloth formed the mourning attire of the Israelites (Gen. xxxvii. 34; 2 Sam. iii. 31; Joel i. 8; &c.). Other acts of mourning were, to go about with the face and head shrouded (2 Sam. xix. 4), and to sprinkle dust upon the head (Job ii. 12; Lam. ii. 10; Rev. xviii. 19.)

3. Our own custom of burying the dead in towns would not be endured in the East; nor did it exist among the

Israelites. The burial-grounds are always at some distance from the towns; they are unenclosed, and the highways often pass through them. This was also the case among the Jews, as is evident from several passages of Scripture (Jer. xxvi. 23; Matt. xxvii. 52, 53), and from mention being made of men walking over graves without being aware of them (Luke xi. 44). Burial in these general cemeteries was for the mass of the people, or those who had no private or family sepulchres. The latter were commonly in private fields and gardens, in the outskirts of the towns; and, when possible, were caverns, some of which, still remaining, are extensive excavations, with niches in the sides wherein the corpses were deposited. They were closed either by a stone door, or by a flat stone placed against the entrance (Gen. xxiii. 17-20; 2 Kings xiii. 21; Isaiah xxii. 16; Matt. xxiii. 27, 29; xxvii. 52, 53, 60). Only the remains of kings and very distinguished men were allowed to be deposited in cities (1 Sam. xxviii. 3; 2 Kings xxi. 18; 2 Chron. xvi. 14; xxiv. 16); and the sepulchre of the kings of the line of David was upon Mount Zion (2 Kings xiv. 20; 2 Chron. xxi. 20; &c.) It was usual to whitewash the exterior of sepulchres on the last day of the year, with the view of preventing the strangers who came to Jerusalem from defiling themselves by inadvertent contact therewith (Matt. xxiii. 27); for contact even with a bone of a dead body was counted a defilement (2 Chron. xxxiv. 5). By what kind of monuments the Israelites honoured the dead is not very clear. In very early

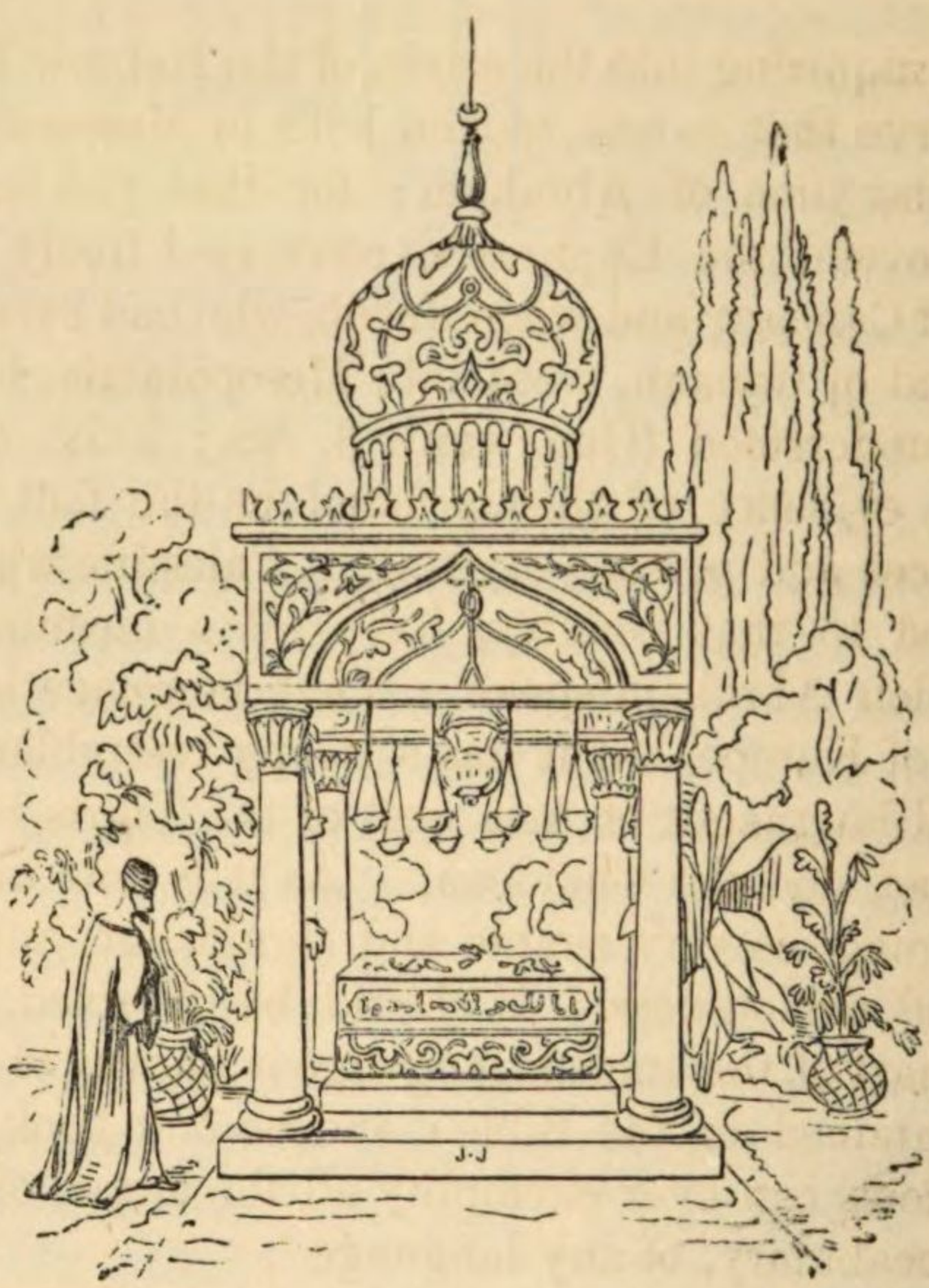


84. Interior of Sepulchre.



85. Modern Syrian Tombs.

times Jacob erected a stone (called a "pillar") over the grave of his beloved Rachel (Gen. xxxv. 20); and Absalom in his lifetime erected a monument (also called a "pillar") to keep his name in remembrance (2 Sam. xviii. 18). The sepulchral stones appear to have been engraved with inscriptions declaring the name and quality of the dead (2 Kings xxiii. 17). That there were tombstones in the common cemeteries is not altogether clear from Scripture, but may be inferred from various circumstances, and from the analogy of existing usages.



Garden Tomb.

PART IV.—LITERATURE, SCIENCE, AND ART.

SECTION I.—LITERATURE.

1. WITHOUT inquiring into the origin of the Hebrew language we may observe that it was spoken both in Mesopotamia and Canaan in the time of Abraham; for that patriarch, who came from beyond the Euphrates, conversed freely with the inhabitants of Canaan; and when Jacob, who had been brought up in the land of Canaan, went into Mesopotamia, his speech was readily understood (Gen. xxiii. 3, &c.; xxix. 4-8). A more certain evidence of this is found in the fact, that the names of places and persons existing in Palestine when Abraham migrated to that country, have all a meaning in the language which Abraham spoke. That language is entirely unlike those of Europe, but it has a strong resemblance to the other original languages of Asia west of the Tigris,—the Arabic, the Syriac, and the Chaldean. As it is now known, the Hebrew language is very simple and significant, but it wants flexibility and copiousness. It should be observed, however, that only a part of the ancient language is known to us,—that which is contained in the Bible: and no one book, however large or various, can ever exemplify all the forms, or embrace the whole vocabulary, of any language.

2. Like all the languages of western Asia, Hebrew is read from right to left. The character in which it is written is the Chaldean, which the Jews adopted during the Captivity; and which, although not altogether different from that which they previously employed, is more neat and elegant. The older character is now known as the Samaritan, because it was retained by the Samaritans after it had been abandoned

by the Jews. The Hebrew alphabet consists of twenty-one, or, as some count them, twenty-two consonants:—

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל
a	b	g	d	h	v	z	ch	t	j	k	l

מ	נ	ס	ע	פ	צ	ק	ר	שׂ	שׁ	ת
m	n	s	gh	p.ph.	tz	q.k	r	s	sh	t.th

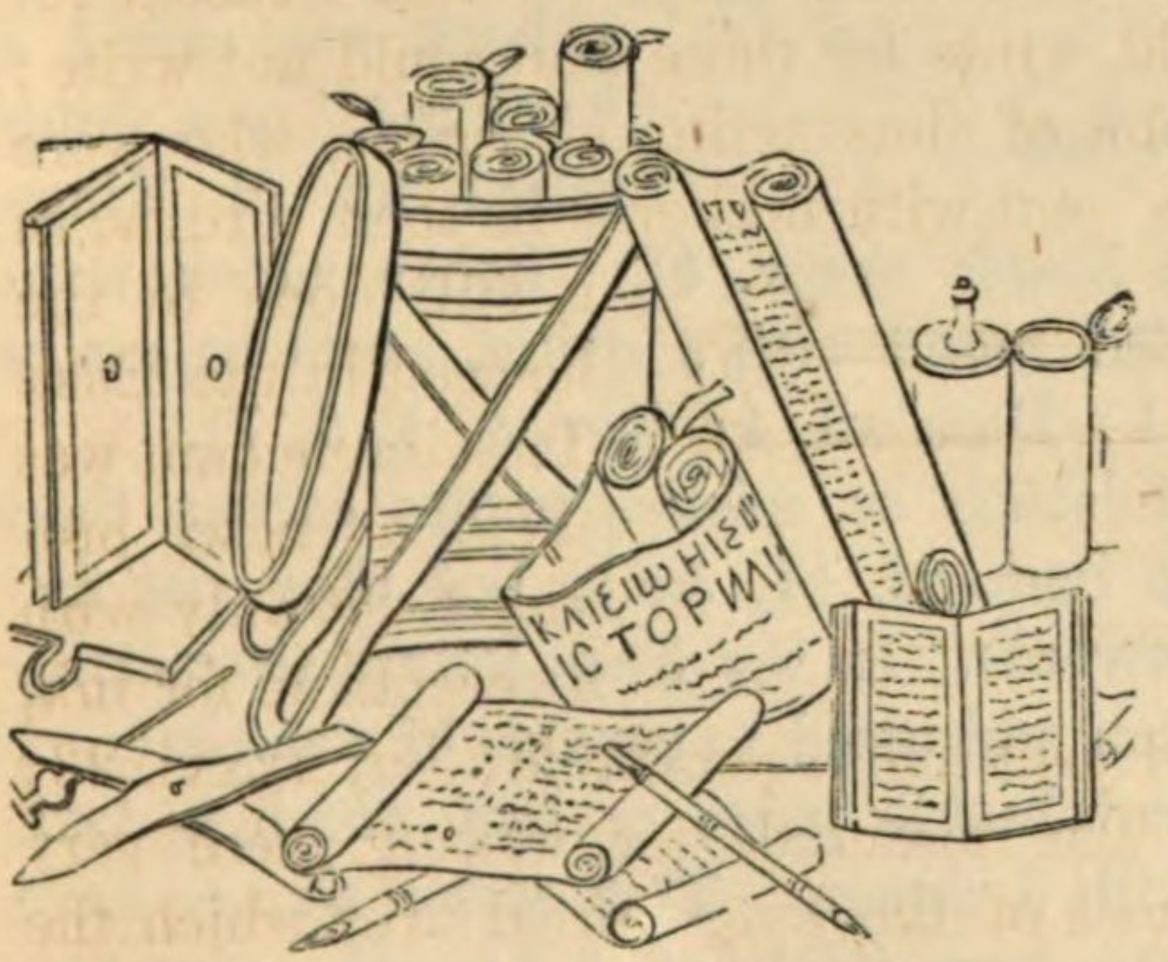
There are thirteen vowel sounds, which are now usually expressed by points set above or below the respective consonants with which they are joined. The antiquity of these points is a matter which has been much controverted.

3. The older alphabet of the Hebrews, and their mode of writing, were, like their language, the same as those of the Canaanites and Phœnicians. Their early knowledge of alphabetic writing is implied in the fact, that there were public genealogists (Deut. xvii. 18, 19; xxiv. 1-3); and is evinced by the writings of Moses, by the stone tables of the law, and by the frequent references which Moses makes to books and writings as to things well known (Exod. xvii. 14; xxiv. 4; xxviii. 9–11; xxxii. 32; xxxiv. 27, 28; Num. xxxiii. 2; Deut. xxvii. 8). In the course of time, many of the Israelites were able to read and write; but the great mass of the people were content with oral instruction in the law of God, which was the only kind of learning in general deemed necessary. When occasion required, those who could, wrote for those who could not write; and persons in the habit of thus acting as *scribes*, who were usually Levites, always went with inkhorns in their girdles, as is still done by the learned in the East. This implement was then, as now, provided not only with a receptacle for ink,

86. Arabian Writing Case

but with a case for reed pens and a pen-knife (Jer. xxxvi. 23; Ezek. ix. 2, 3, 11). The materials for writing were very various at different times of the long period over which the Hebrew history extends. New inventions were introduced, and the purpose of the writing often dictated the character of the material. The most ancient which we *know* to have been actually used, were the stone tables on which the Deca-

logue was engraved, and the great stones which were set up on Mount Ebal (Deut. xxvii. 1-3). From the latter instance, it would seem that the engraved letters were sometimes filled up with plaster. In the book of Job, which is supposed to be of still earlier date, the practice of writing on rocks and tablets of lead, as well as in books, is mentioned (Job. xix. 23, 24). It is presumed that laws, treaties, and the history of great public events, were carved on the rocks and stones as well as on lead, for which brass, as being more durable, was afterwards substituted (1 Macc. viii. 22; xiv. 20-27). It is more difficult to determine the early material of books among the Hebrews. As we do not read of books being in use among them till they were in Egypt, it is probable that they would use the materials employed in that country. Now it is known that leather was among the materials on which the Egyptians wrote; and a few leathern rolls of the most remote antiquity have been found. As, therefore, the Hebrews, when they first had books, were a pastoral people, and had the art of preparing the skins of animals, it seems likely that their first books, or rolls, were of this material. Linen, also, was so prepared as to bear writing, and may have been employed to some extent by the Israelites. The invention of paper made from the papyrus reed (*Cyperus papyrus*) was of very ancient date; and hence it also may have been in use among the Jews. But as it was much dearer than leather, it may be assumed that the latter was the material chiefly used. Josephus affirms, that the copies of the sacred books were written on skins (Antiq. xii. 2); and that Jeremiah's roll of prophecy consisted of skin seems to be indicated by the fact that the king cut it with a knife before throwing it into the fire (Jer. xxxvi. 23). Parchment was not invented until



87. Ancient Writing Materials.

250 B. C., and it soon came into general use among the Israelites, for their sacred writings. For common uses, tablets of wood were employed: these were not in the East, as among the Romans, covered with wax, but with a glazed composition capable of receiving ink. Such tablets were used by the Egyptians long after they had papyri, and are still used in the common schools of Egypt (Isaiah viii. 1; Ezek. xxxvii. 16; Luke i. 63).

4. Books of skin and parchment, and even of papyrus, were in the form of rolls, written in small columns, the beginning being at the open end. They were sometimes, but very rarely, written on both sides (Ezek. ii. 9, 10; Zech. v. 1). They were rolled round a stick or roller, like a map; or, if long, round two rollers, one at each end. The reader unrolled the book as he perused it, and rolled it up again when he had done; and hence a book was called a "volume," or a thing rolled up (2 Kings xix. 14; Ezra vi. 2; Isaiah xxxiv. 4). Books which were thus rolled up, and tied round with a string, could be easily sealed (Isaiah xxix. 11; Dan. xii. 4; Rev. v. 1, 5, 7).

88. Ancient Roll.

5. No mention of letters or epistles occurs earlier than the time of David (2 Sam. xi. 14, &c.); but they are frequently spoken of afterwards. In the East, letters are usually sent unsealed; but when addressed to persons of consequence, they are enclosed in a valuable purse or bag, which is tied, sealed, and stamped with a signet. This seems also to have been the practice of the Jews (Neh. vi. 5; Isaiah xxix. 11). It has already been observed, that the common use of the signet in the East is not to seal letters, but to stamp with ink the name engraved thereon, instead of a manual signature.

6. In writing on hard materials, such as tables of stone or metal, use was made of a stylus or bodkin, made of iron, and sometimes tipped with diamond (Jer. xvii. 1). But the ordinary pen for writing with ink was a reed, cut and split much like our pen, but with a more blunt point. The ink used by the Orientals is most intensely black, and much less fluid than ours, more resembling printers' ink (Num. v. 23; Jer. xxxvi. 18). The ink-horn, in which it is carried, consists of a small brass vessel at the end of a hollow shaft, which, as already mentioned, also contains the reeds and a knife for sharpening them (Jer. xxxvi. 23; Ezek. ix. 2, 3, 11).

89. Persian Writing Case.

SECTION II.—SCIENCE AND ART.

1. The sciences were very little cultivated among the Hebrews, except for some of the ordinary purposes of life. They understood so much of arithmetic as to be able to state and compute large numbers; and they appear to have known the application of geometry to the measurement and demarcation of land. Astronomy was chiefly studied, in ancient times, for the sake of the vain science of astrology; and as the Israelites were interdicted from practising the latter (Deut. xviii. 10), they paid little attention to the former, except for the purpose of reckoning time.

2. The days and nights among the Hebrews were divided according to the natural periods of light and darkness; and the civil or calendar day was counted, not from morning to morning, but from evening to evening. Hence, their seventh day, or sabbath, began on the evening of our Friday, and ended on the evening of our Saturday. The natural day was divided into three parts, morning, noon, and evening (Psalm lv. 17); and there was also a more minute division of it into six unequal parts:—1, the break of day; 2, the morning, or sunrise; 3, the heat of the day; 4, mid-day; 5, the cool of the day; 6, evening. The natural night was also divided originally into three parts, or "watches;" the first watch (Lam. ii. 19); the middle watch (Judges vii. 19); and the morning watch (Exod. xiv. 24). In later times a fourth watch was added, when the divisions of the night were reckoned thus:—*Eventide*, from sunset to the third hour of the night (Mark xi. 11); *midnight*, from the third hour till midnight; *cock-crowing*, from midnight to the third hour after, or the ninth hour of the night; *morning-tide*, or "the early watch," from the ninth to the twelfth hour of the night, or sunrise (John xviii. 28).

3. *Hours* are not mentioned until the time of the Babylonish Captivity (Dan. iii. 6, 15; v. 5); after which the division of the day into twelve hours gradually came into common use. But as it was the natural day which was thus

divided, and as every hour was the twelfth portion of that day, the length of the hours was continually changing. The hours of chief note were the third, the sixth, and the ninth, which were the hours of prayer (Dan. vi. 10; Acts ii. 15; iii. 1; x. 9).

4. The division of time into *Weeks* was first made at the Creation, which it was designed to commemorate (Gen. ii. 2, 3). It continued to be observed till the Deluge (Gen. vii. 10; viii. 10, 12; xxix. 27), and was afterwards extended into the various nations descended from Noah, although the object of it was eventually forgotten. The Jews distinguished the days of the week by their numerical order; as, "first day of the week," "second day of the week," &c.

5. The septenary period was applied more extensively by the Jews, than by any other people. Not only was every seventh day a day of rest, but every seventh year was a year of rest, called "the Sabbatic year;" and every seventh recurrence of the latter period was still more eminently celebrated as the "year of Jubilee." During the whole of the Sabbatical year, the land lay fallow, the vine and the olives were not pruned, nor was any game taken or destroyed: whatever grew was the common right of all (Lev. xxv. 1–7). The fiftieth year, or the Jubilee, which was ushered in by the blowing of trumpets, was a year of general release; debtors and prisoners obtained their freedom, and property which had been sold, reverted to the original owner or his heirs (Lev. xxv. 8–17).

6. *Months* were originally regarded as the intervals of time between one new moon and another. The Israelites computed each of these intervals at thirty days; as did also the ancient patriarchs; for, at the Deluge, Noah reckoned one hundred and fifty days equal to five months. But twelve of such months made only three hundred and sixty days, a period which was soon found to be shorter than the natural year; and, therefore, a thirteenth month was occasionally intercalated after the month Adar. Originally the months had no names, but, like the days, were distinguished by their numerical order, with the exception of the first month, which was called Abib, or, "the month of young ears of corn" (Exod. xiii. 4, &c.) During the Captivity the Babylonish names of the months were adopted.

7. There were two kinds of *Years* in use among the Jews. The first was the civil year, which commenced in September, and by which they computed their jubilees, and all their civil and rural affairs. The other was the sacred year, which appears to have been first introduced by Moses, and by which the public feasts and all religious matters were computed: it commenced in March. The following are the Hebrew months, with the corresponding English months.

1.	Nisan, or Abib, corresponding to part of	March and April.
2.	Zif, or Jyar	April and May.
3.	Sivan	May and June.
4.	Thammuz	June and July.
5.	Ab	July and August.
6.	Elul	August and September.
7.	Tisri	September and October.
8.	Marchesvan	October and November.
9.	Chisleu	November and December.
10.	Thebet	December and January.
11.	Sebat	January and February.
12.	Adar	February and March.

There was also a sort of agricultural division of the year into six portions of two months each, under the names of seed-time, winter, the cold season, harvest, summer, and the hot season; or "seed-time and harvest, cold and heat, summer and winter" (Gen. viii. 22).

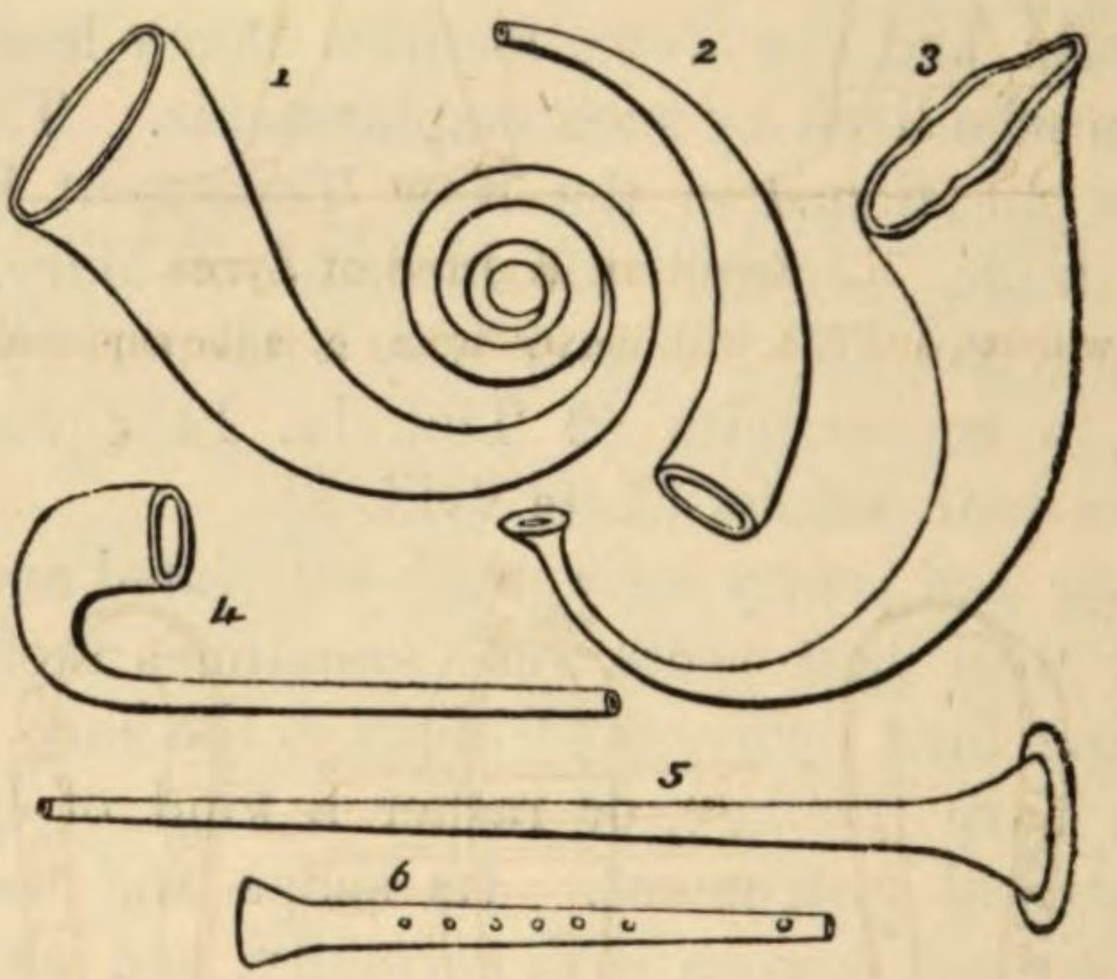
8. The Israelites were so much devoted to agriculture that the arts received little attention from them. After the extinction of the generation which came from Egypt, we find but faint traces of the arts which they had learned in that country. Every family furnished for itself whatever it required in the way of food and clothing, so that the only regular mechanics were masons, carpenters, smiths, and potters. For the first two there appears to have been little employment till the time of the kings; the fabrication of arms and ornaments afforded more occupation for the workers in metals; and the fragile wares of the potter were always in demand. That the Israelites did not attain superior skill in any manufacture is shewn by the fact, that they took only agricultural produce to the markets of Tyre (Ezek. xxvii. 17). Solomon was obliged to obtain assistance from the Phœnicians to enable him to build and furnish his temple and palaces, and even the humbler works of David required similar assis-

tance (1 Chron. xiv. 1; xxii. 15; 2 Chron. ii. 3, &c.) After the impulse given by the public works of these two kings, and as the population and luxury increased, artisans of various kinds became more numerous (2 Kings xxiv. 14; Jer. xxiv. 1; xxix. 2). The employments and habits of the Israelites were greatly changed during the Captivity. In Babylonia, many of them finding but little encouragement in agricultural pursuits, turned their attention to the arts and trade, for which that country offered eminent advantages. After the restoration, agriculture continued to engage the chief attention of the Jews who actually lived in Palestine; but the great numbers who were dispersed throughout foreign lands, lived chiefly by trade and the useful arts. Indeed, a practical knowledge of these arts was at length so much esteemed, that it was held a duty of all parents to have their sons taught some manual craft; and the Jews mention many learned men of their nation who lived by such employments. Thus, many of the persons mentioned in the New Testament history practised some trade. Joseph, the husband of Mary, was a carpenter (Matt. xiii. 55); Simon was a tanner (Acts ix. 43); Alexander, a coppersmith (2 Tim. iv. 14); and Paul and Aquila were tent-makers (Acts xviii. 3).

9. Music and poetry were much cultivated among the Hebrews, and their best poets were sometimes their best musicians, singing their own compositions to the harp (1 Sam. xvi. 18). The harp (*kinnor*), or rather a kind of lyre, was the national musical instrument. Its shape and the number of its strings are not known with certainty, and appear to have varied in different ages; but it seems to have been small and portable (2 Sam. vi. 5, 14; Ps. cxxxvii. 2). There was another kind of harp called a psaltery *(nebel)*; and there were also straight and bent trumpets, two or three kinds of pipes, tambourines or tabrets, cymbals, and probably sistrums. The Jews seldom neglected any opportunity of introducing music. It was used at their private entertainments and public festivals; and, by the arrangement of David, a splendid establishment for sacred music, performed by well-instructed Levites, was associated with the public worship (1 Chron. xxv.)

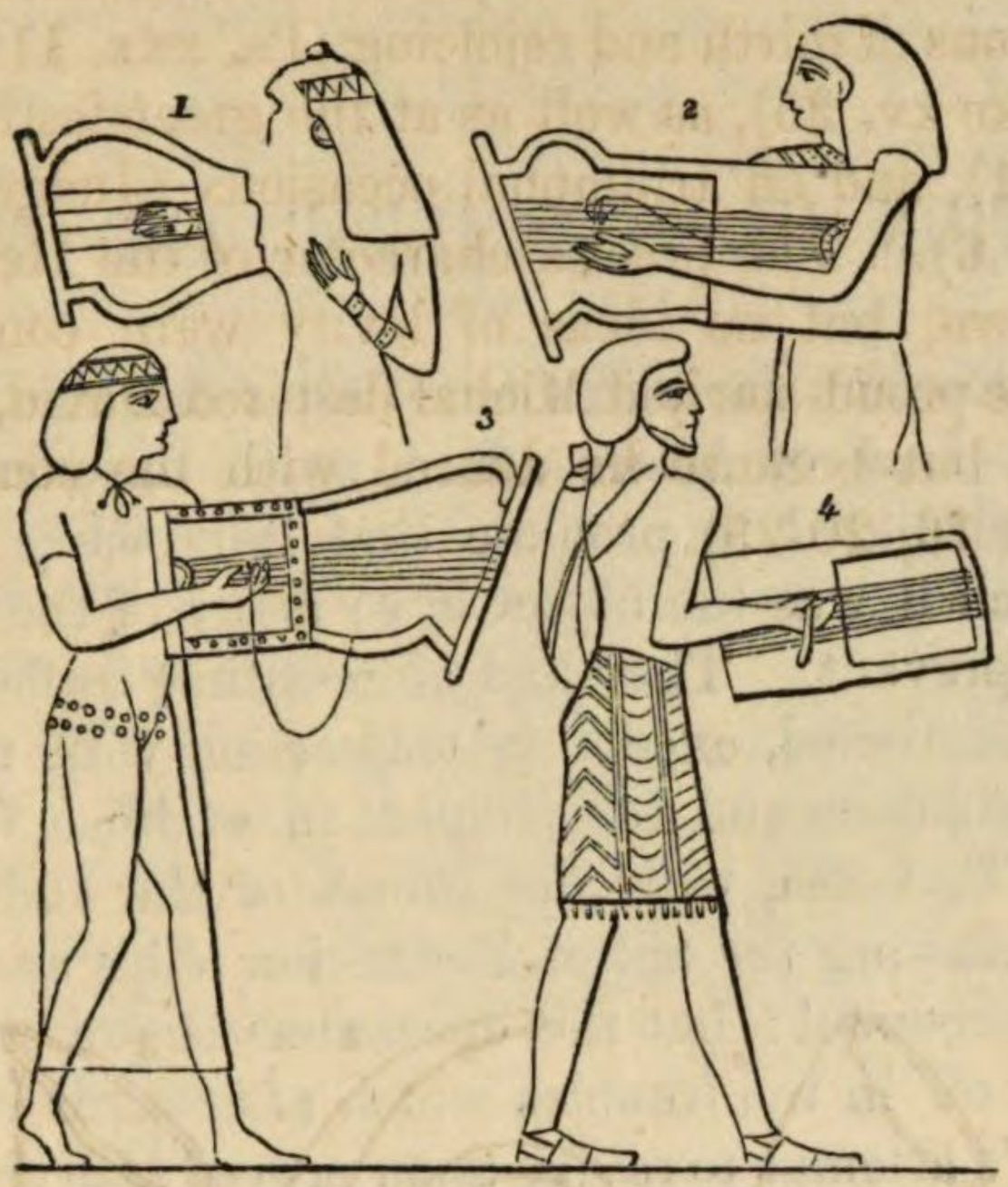
10. Dancing was frequently connected with music among the Jews. It was sometimes an act of religious exultation

(Exod. xv. 20; 2 Sam. vi. 16), and was common on all ordinary occasions of mirth and rejoicing (Ps. xxx. 11; Jer. xxxi. 4, 13; Luke xv. 25), as well as at the great festivals (Judges xxi. 19, 21), and on triumphal occasions (Judges xi. 34; 1 Sam. xviii. 6). The precise character of the Hebrew dances is not known, but no ideas of levity were connected with them. The proud-spirited Michal despised David, not because he danced, but because he danced with the common people (2 Sam. vi. 16, 20-23).



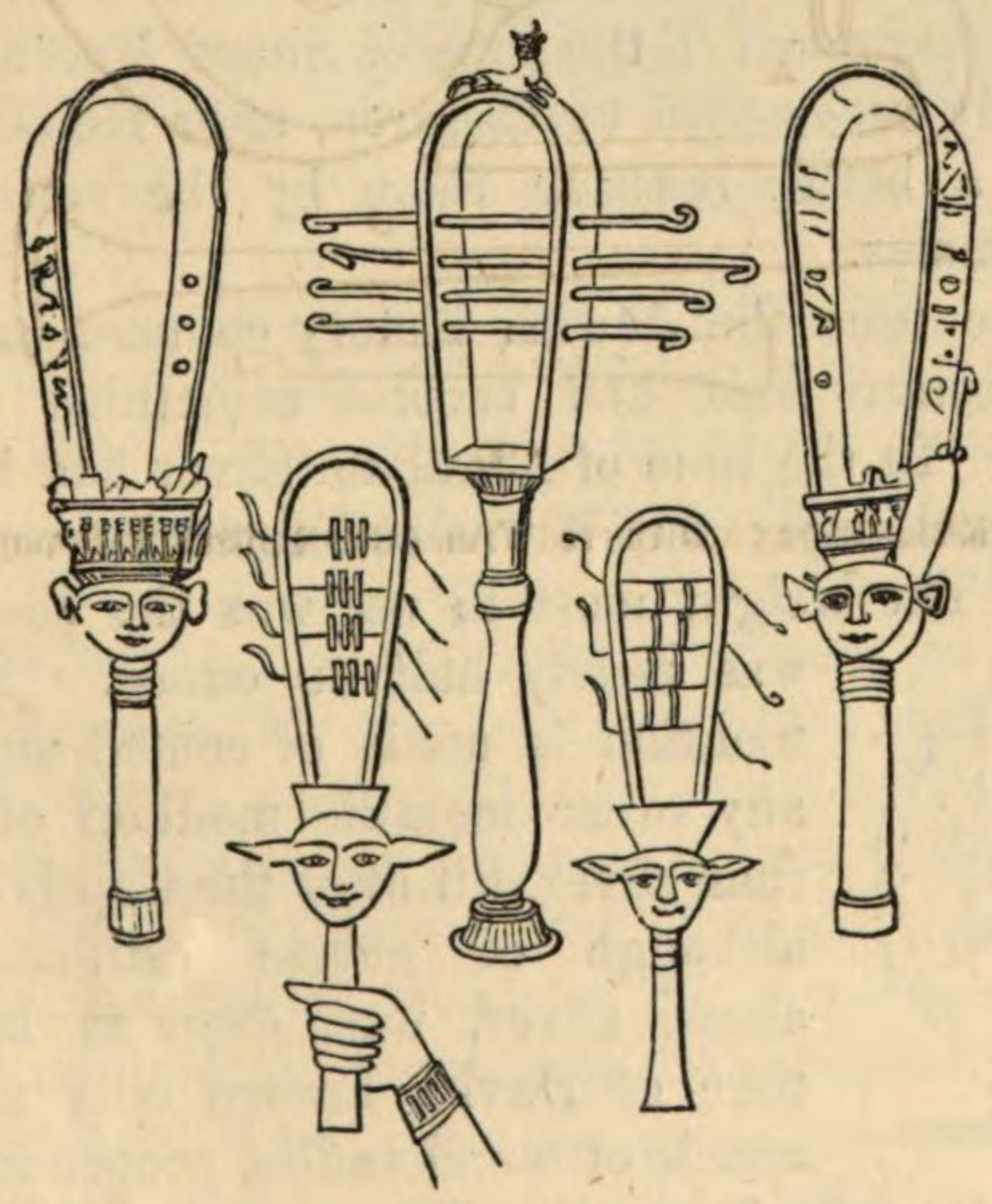
90.

[1, 2, 3, 4, Ancient Horns and Curved Trumpets; 5, Straight Trumpet; 6, Pipe.]



91. Egyptian Figures of Lyres.

[1, 2, played without, and 3, 4, with the plectrum; 4, is the supposed Hebrew Lyre.]



92. Sistra—various Egyptian specimens.

SECTION III.—COMMERCE AND WAR.

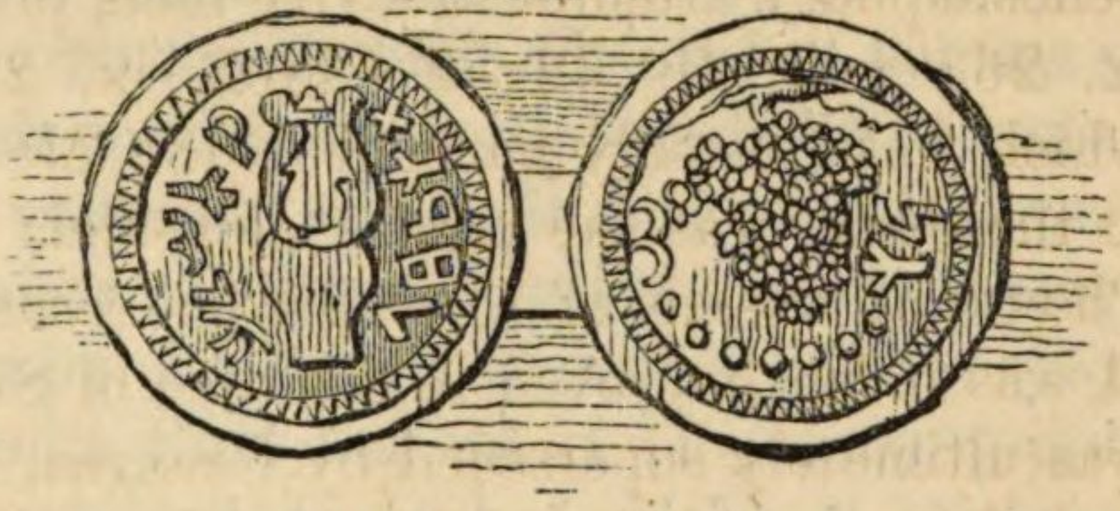
1. The ancient Israelites were not a commercial people; nor did the Law of Moses afford much encouragement to what was calculated to promote that intercourse with other nations, which it was the object of so many of the Jewish institutions to prevent. They had no maritime traffic, and ships are rarely mentioned, except in connection with the spirited attempts of Solomon and Jehoshaphat to establish a commerce, through the Red Sea, with the shores of the Indian Ocean. The former, having the aid of Phœnician ships and mariners, was not unsuccessful; but the operations begun in his reign were broken off in the troubles which afterwards ensued, and Jehoshaphat's attempt to revive them proved abortive (1 Kings ix. 26; xxii. 48, 49; 2 Chron. ix. 21; xx. 36). Joppa, which was the only harbour in the Mediterranean belonging to the Jews, was the port of Jerusalem (2 Chron. ii. 16), and Phœnician vessels of some burden resorted to it (Jonah i. 3). It was much improved in the time of Simon Maccabæus; but was ultimately superseded by Cæsarea, after Herod the Great had formed a better harbour there by the construction of magnificent moles.

2. At the time the Jewish history commences, the land traffic of Western Asia had become something more than mere barter. In the time of Abraham silver had become the medium of exchange; but it was estimated by weight (Gen. xxiii. 16). The weight most in use was the shekel, which was nearly half an ounce. No distinct mention is made of coined money, or of any other metallic medium of exchange than silver, till after the Captivity. Gold, although of course estimated highly above silver, was, even so late as the time of David, known only as a costly article of merchandise, proper for trinkets, arms, and rich works in metal. The most ancient coin which

93. Persian Daric.

history makes known was the Persian *daric*, a gold coin somewhat heavier than a guinea; and this is also the first coin mentioned in the Bible (1 Chron. xxix. 7; Ezra ii. 69; viii. 27; Neh. vii. 70-72). During the Captivity, and for some time after it, the Jews used the coins of the nations to which they were subject. The first coinage by themselves was under Simon Maccabæus (1 Mac. xv. 6), who issued a currency under the name of shekels. These coins were mostly silver, and were worth nearly half-a-crown; but some were of gold, and, in the proportion which gold now bears to silver, must have been worth nearly two pounds sterling. Greek and Roman coins also came into use, the latter of which are frequently mentioned in the New Testament. Their value may be seen in the tables prefixed to this work. But it must be remembered, that the value affixed merely expresses the present English value of such a quantity of metal. Gold and silver were probably scarcer in ancient times than now, and therefore of higher relative value. It is possible that a given quantity of silver or gold may have purchased as much as ten times the same quantity will purchase now; and in that case a shekel of silver, equivalent to nearly half-a-crown, was really worth as much as five-and-twenty shillings in this country, at the present time. But all this is uncertain; and it is possible that the quantities of the precious metals existing in ancient times, from sources, the subsequent exhaustion of which, rendered them scarce until the discovery of America, has been greatly underrated in common opinion.

94. Shekel.



95. Quarter Shekel.

3. Prior to the introduction of coins among the Israelites, the use of weights and balances was necessary in all sales and purchases. Scales were commonly employed, but an instrument on the principle of the modern steel-yard also came into use. The weights were originally stones; and hence the word for a *weight* denotes a *stone* in the Hebrew. Dealers were in the habit of carrying balances and weights about with them in a kind of pouch (Lev. xix. 35, 36; Deut. xxv. 13–15; Prov. xi. 1; xvi. 11; Mic. vi. 11); and the frequent injunction against the use of "divers weights," applies to those who carried in their bags two sets of weights, lighter and heavier, which they used fraudulently, as they had opportunity.

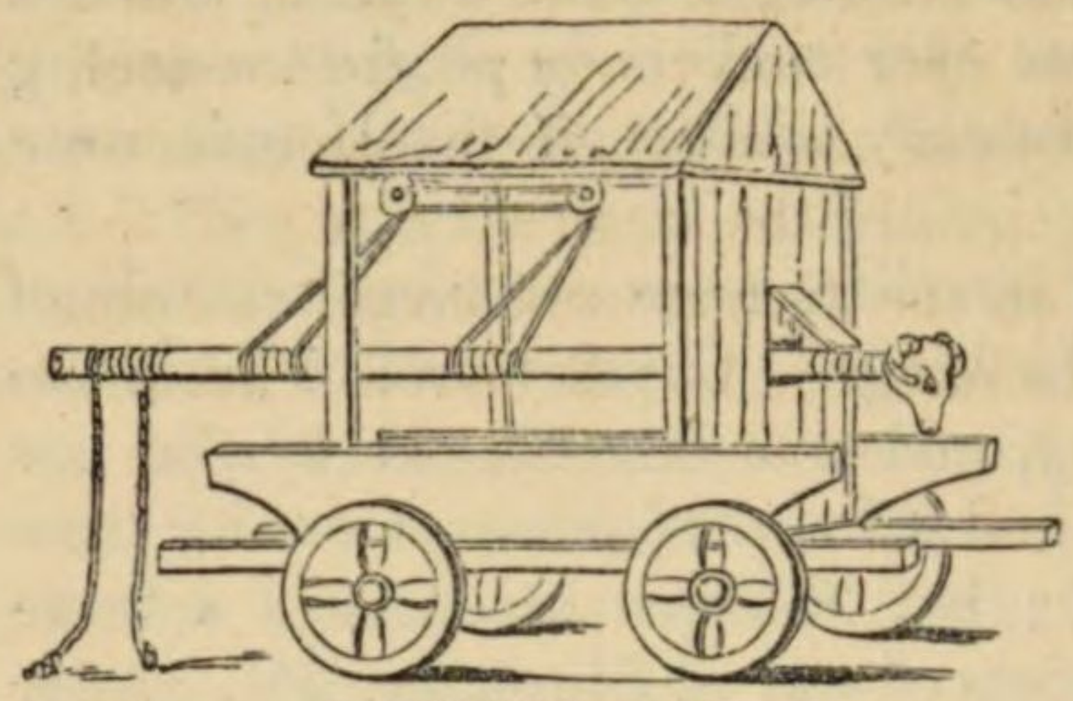
4. Among the Israelites, the soldiers were not a separate class, as in Europe, but every adult male was considered liable to bear arms, the priests and Levites not excepted. They were like a militia, and were called out in such proportion as the public service required, the whole body not being expected to take the field except on very extraordinary occasions. All the adult males, above the age of twenty, were enrolled, and from them the necessary levy was drawn by the genealogists. When a man was required to engage in military service, he might claim exemption on any of the following grounds; 1. If he had built a house, and had not occupied it; 2. If he had planted a vineyard or oliveyard, and had not yet eaten of the produce; 3. If he had espoused a wife, but had not yet taken her home; 4. If he were faint-hearted (Deut. xx. 5–8). All the Israelites being thus regarded as fighting-men, we perceive how it was that large armies were often raised in a very short time (Judges xx. 8–11, 17; 1 Sam. xi. 1–9). But they could be kept together only for a brief campaign, as every man served at his own expense (1 Sam. xvii. 13, 17). This inconvenience, and others of a similar kind, made the kings desirous of having a body of troops always at command. Hence Saul, instead of disbanding the whole army after his first campaign, retained three thousand in arms (1 Sam. xiii. 1, 2). David kept up a much larger number; but still they were only militia, in twelve legions of twenty-four thousand men each, which relieved one another in monthly rotation, so that each legion was one month

in service and eleven at home (1 Chron. xxvii). Later kings appear to have followed this example more or less; but we do not find that there were ever soldiers *by profession* among the Israelites. The mercenary soldiers of the Herods were foreigners.

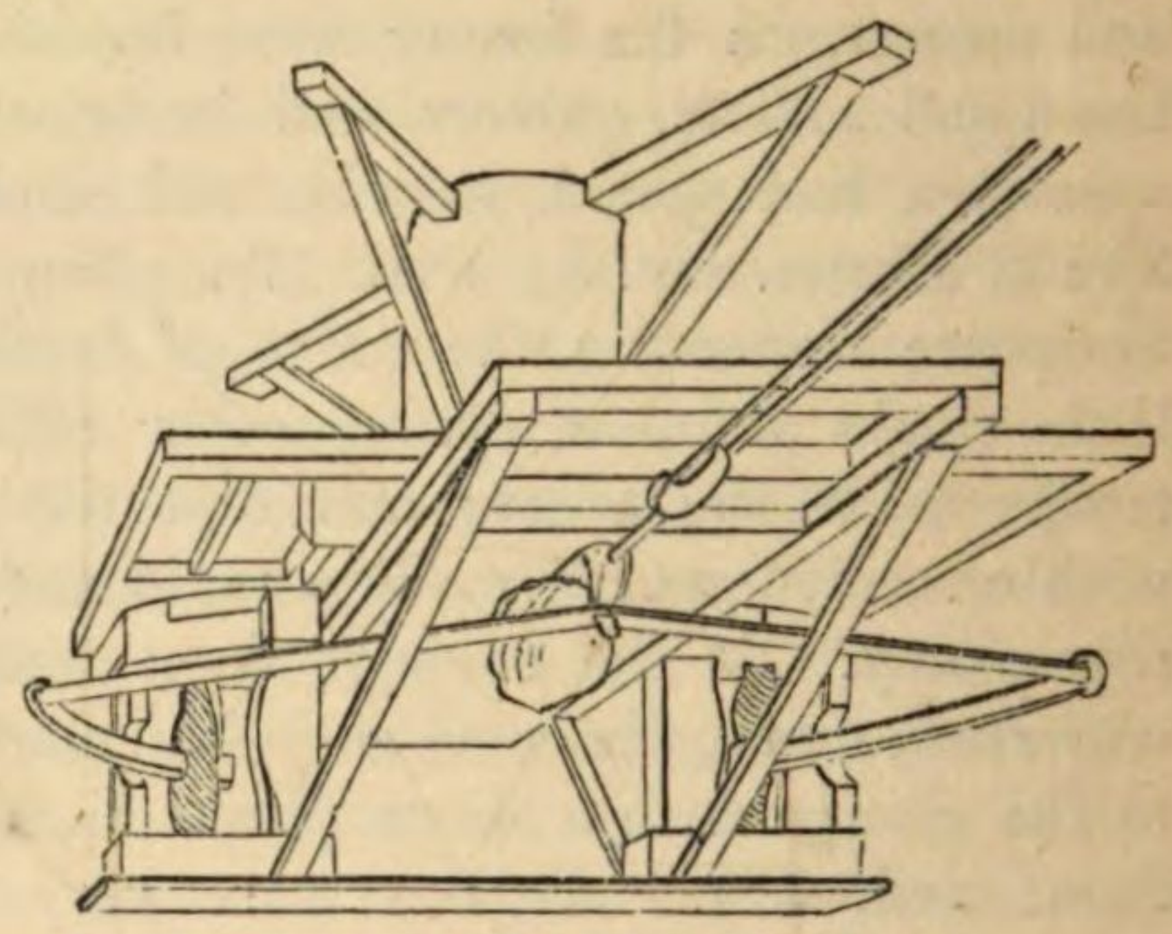
5. The armies of the Israelites were composed entirely of infantry till the time of the kings. Cavalry was of little use in a mountainous country, and was discouraged by the law (Deut. xvii. 16). David had a hundred horses, more for shew than use (2 Sam. viii. 4); but Solomon maintained a large number of horses and chariots of war (2 Chron. ix. 25). After him, however, the kings appear to have had no considerable force in cavalry, except when they obtained succours from Egypt. The infantry were divided into light-armed troops and spearmen: the former were furnished with slings, darts, bows and arrows, quivers, and in later times, bucklers; the spearmen had spears, swords, and shields (1 Chron. xii. 24, 34; 2 Chron. xiv. 8; xvii. 17). We can collect little from Scripture respecting the order of battle; but there can be little doubt that, as among other nations, the light-armed troops made the onset; and that the main body following, with extended spears, made a rapid and impetuous rush upon the enemy. If the enemy's front remained unbroken they withdrew, and again came on in like manner. They advanced to the charge with a shout (Josh. vi. 20; Judges vii. 20; 1 Sam. xvii. 52). Battles were very sanguinary, and the slaughter immense, because quarter was seldom expected or given; and the soldiers being often engaged hand to hand, the animosity and passions of the combatants were furiously excited. The barbarities committed by the conquerors upon the conquered were generally very revolting. Prisoners of distinction were often grievously maltreated (Josh. x. 24; Judges i. 6, 7; 2 Kings xxv. 7); and the captured soldiers were either kept in hard bondage, or sold as slaves (2 Sam. xii. 31; 2 Chron. xviii. 10; Psalm xliv. 12). When a town was taken by assault, all the men were slain, and the women and children sold into slavery.

6. Like all Orientals, the Israelites were averse to undertake sieges, in which they had but little skill. Sudden and violent onsets, stratagem, treachery, or famine, were the means

employed for taking towns. When the siege was much protracted, an extended ditch was sometimes dug between the camp and the city, and another parallel to it, behind the camp, for the purpose of protecting it in front and rear, and of cutting off from the town all assistance and supplies (Deut. xx. 19, 20; 2 Sam. xx. 15). The earth thrown up formed a wall on which towers were sometimes erected; or else it formed a mound against the city wall on which the besiegers might plant their engines, if they had any, project their missiles, and assail the wall (2 Sam. xx. 15; 2 Kings xix. 32). In later times battering-rams were used in the assault of towns (Ezek. iv. 1, 2; xxi. 22; xxvi. 9); and engines of defence, for casting large stones and other missiles, were introduced in the reign of King Uzziah (2 Chron. xxvi. 15).



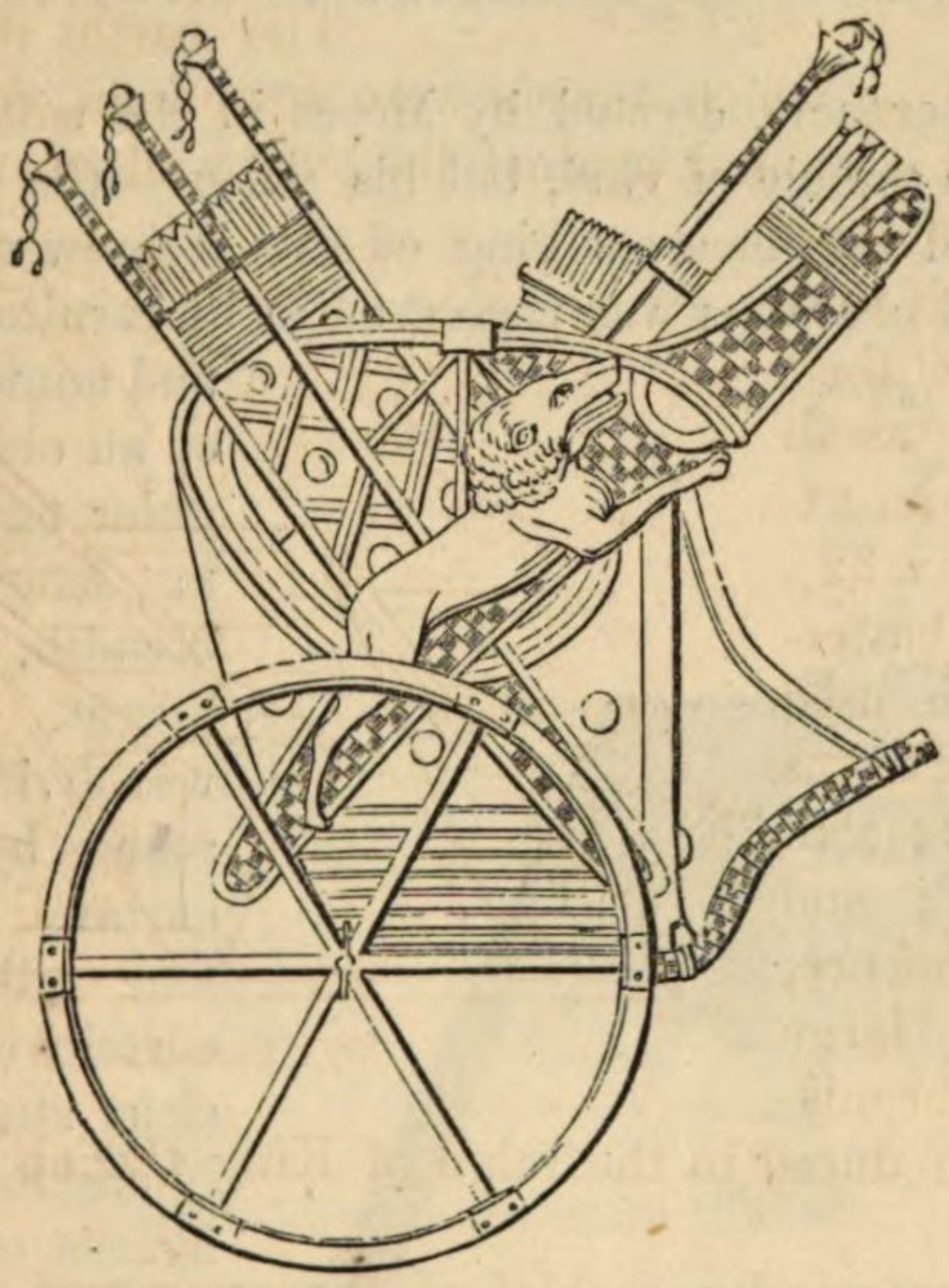
96. Battering Ram.



97. Balista.

7. The commander-in-chief of the army was called the captain of the host. Joshua was the first who held this office. After him the command was taken by the "Judges," who were successively raised up to deliver the nation. Under the kings, the command of the army was maintained as a distinct office, the possessor of which was of the highest rank and influence; although, in action, the kings themselves often took the chief command (Josh. v. 14; Judges iv. 2; 1 Sam. xiv. 50; 2 Sam. xx. 23; 2 Kings iv. 13). The whole army appears to have been formed into three grand divisions, each commanded

by a general, but the whole under the commander-in-chief (Judges vii. 16, 20; 1 Sam. xi. 11; 2 Sam. xviii. 2); and these were subdivided into bodies of ten thousand, a thousand, a hundred, and fifty, each under its appropriate commander. These commanders were generally the paternal chiefs of the clans and families from which the troops were levied (1 Sam. viii. 12; 2 Kings i. 9; 1 Chron. xii. 14; 2 Chron. xxv. 5).

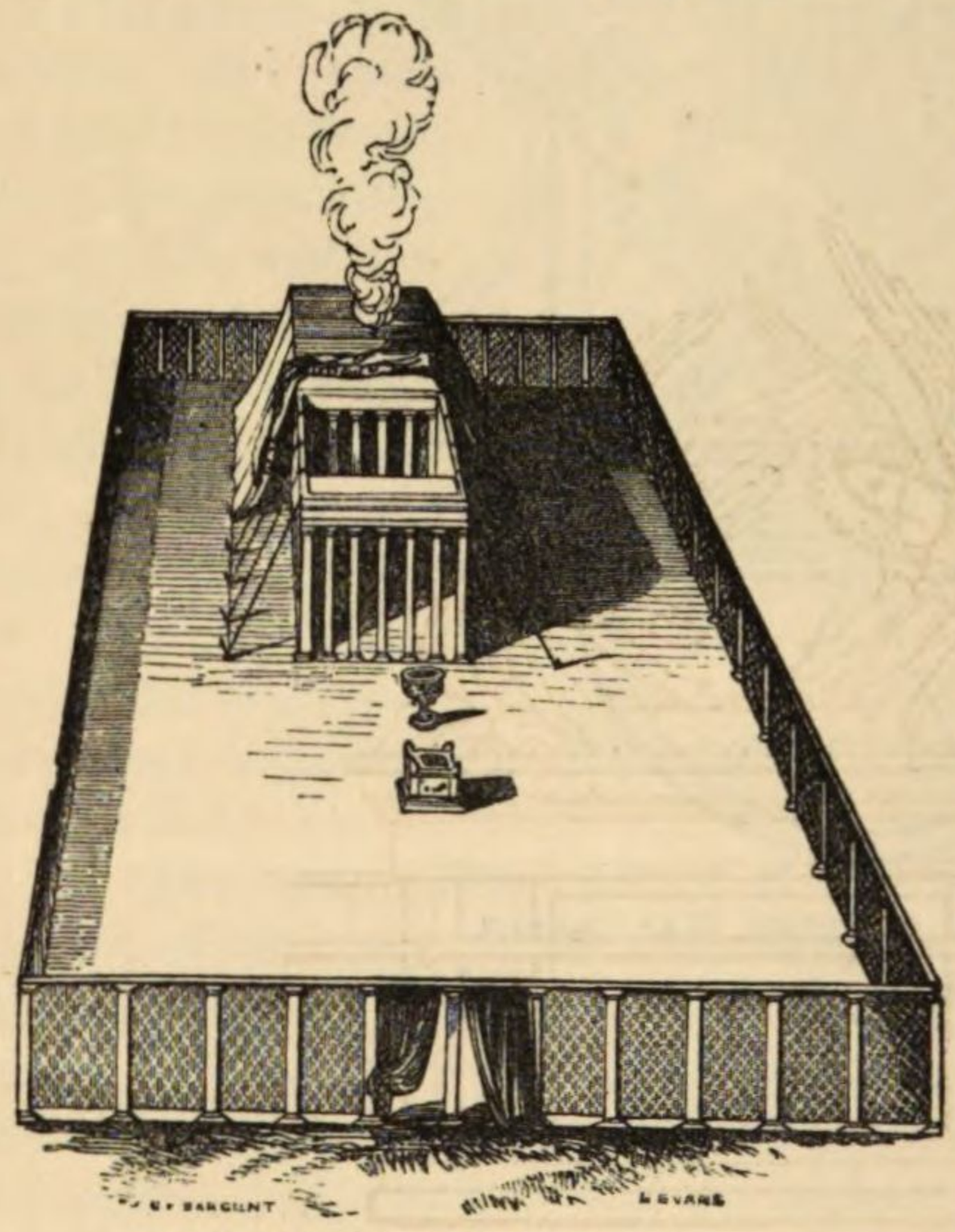


98. Egyptian War Chariot.

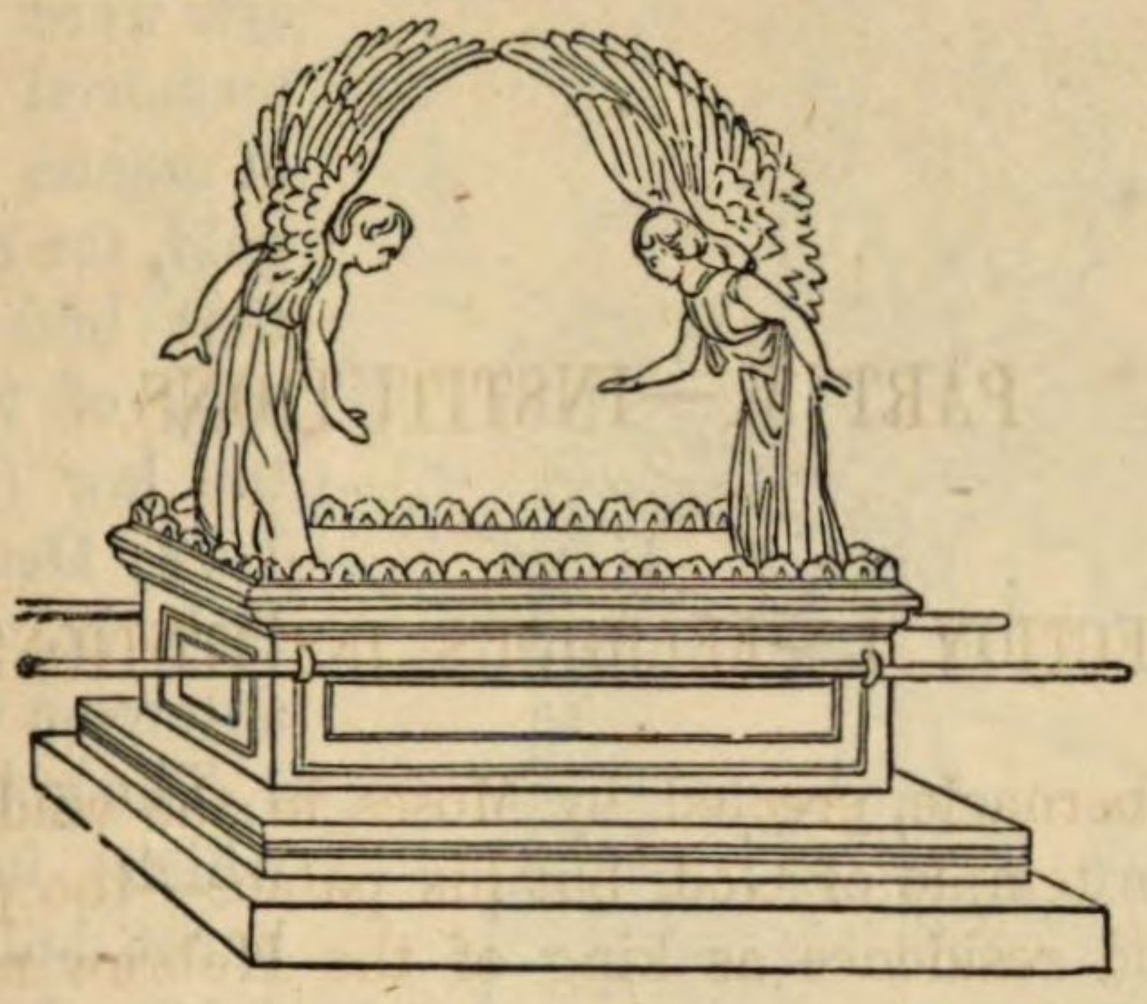
PART V.—INSTITUTIONS.

SECTION I.—RELIGIOUS INSTITUTIONS.

1. The Tabernacle, erected by Moses in the wilderness, was not only the temple of God, but his palace—the place of his presence and residence as king of the Hebrew nation; and this two-fold character was preserved in its furniture, utensils, and ministers. It was of an oblong rectangular figure, 55 feet in length, 18 in breadth, and 18 in height. The inside was divided into two rooms by a veil or curtain hung upon four pillars. This curtain was made of rich stuff, curiously embroidered with figures of cherubim, and other ornaments. In the inner and smaller room, called the "Holy of Holies," was placed the ark, which was an oblong chest of wood, overlaid with gold, and surmounted by two golden figures of cherubim with outstretched wings. Above them appeared a mysterious resplendence, which symbolised the presence of



99. The Tabernacle.



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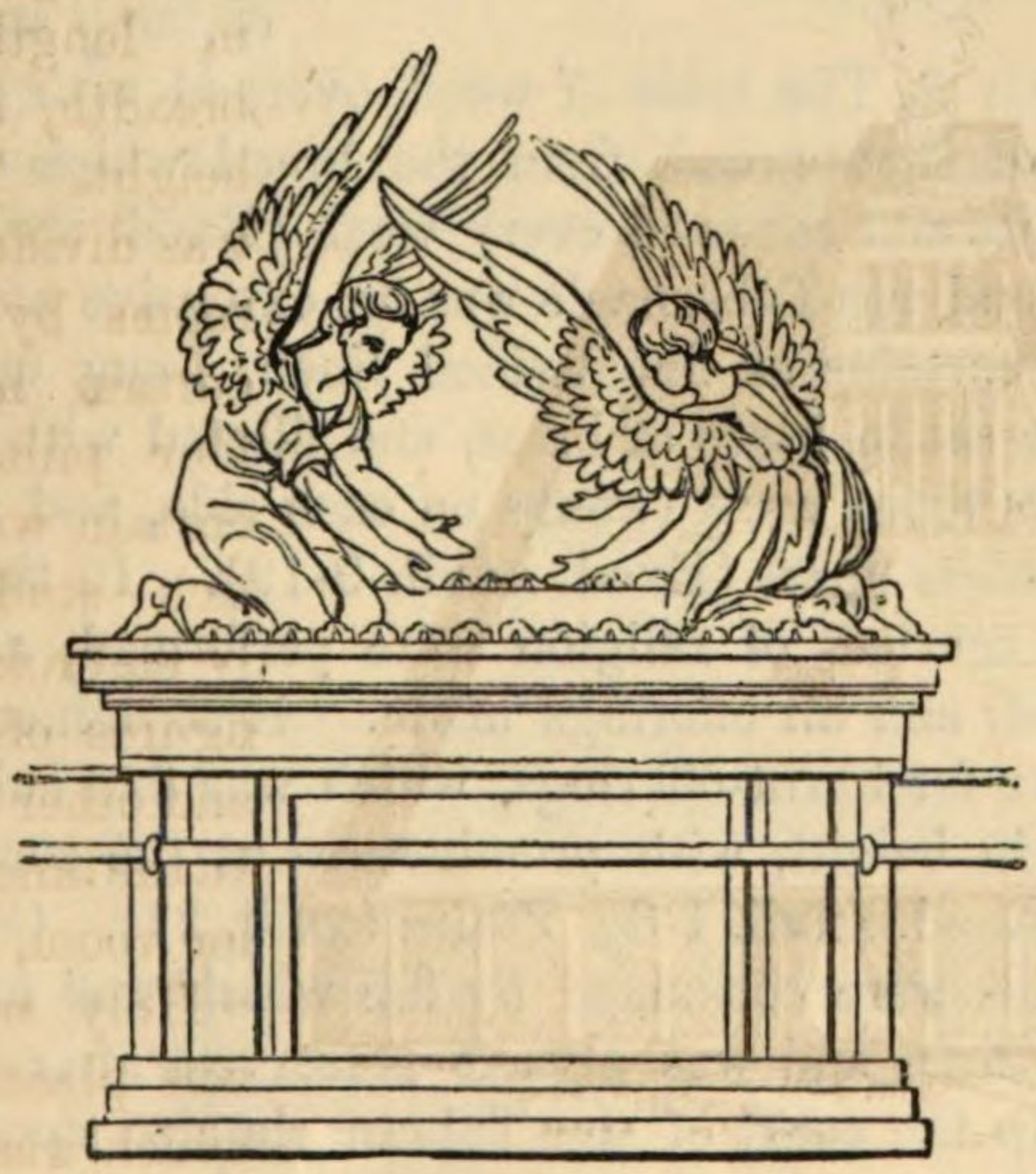
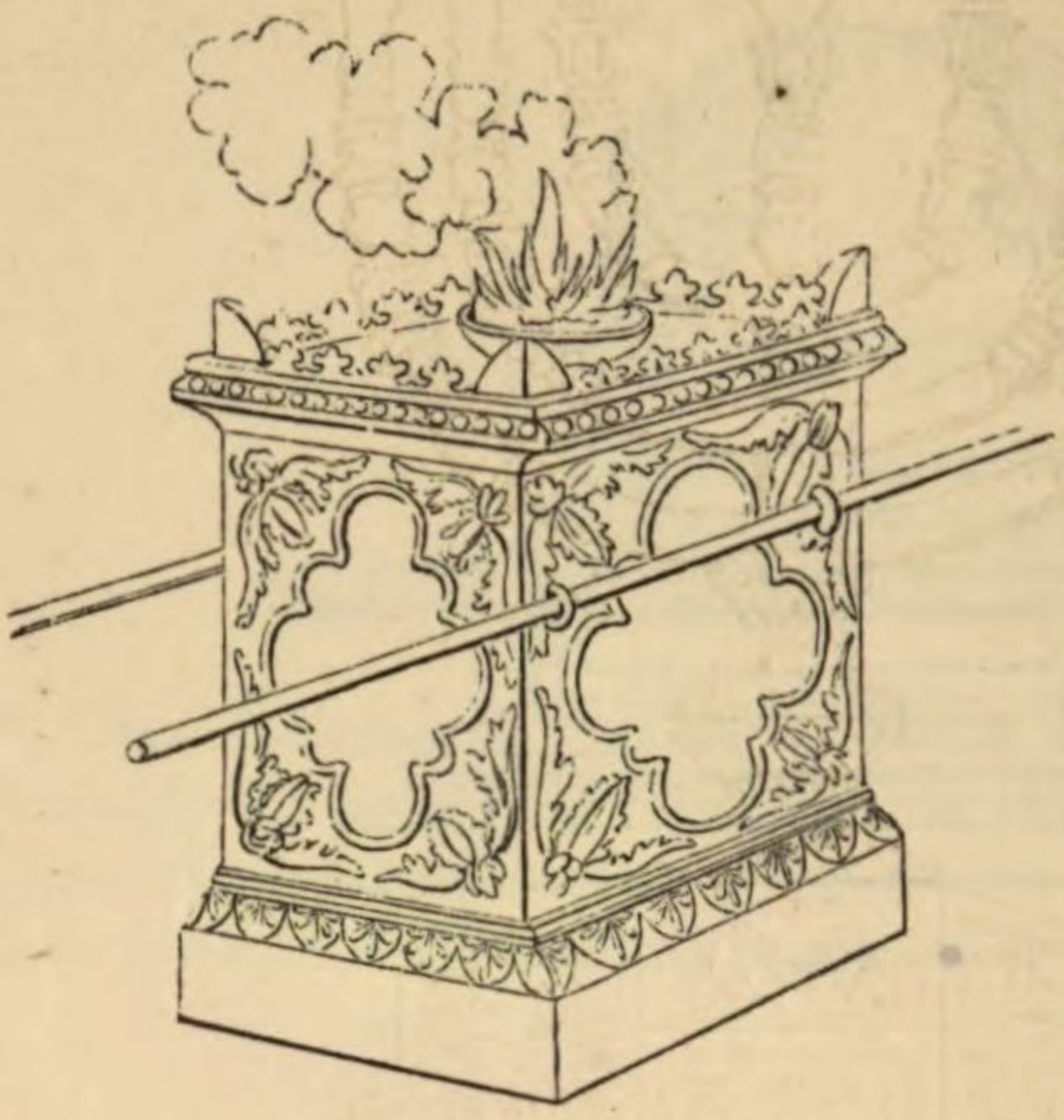


101.

Different Representations of the Ark.

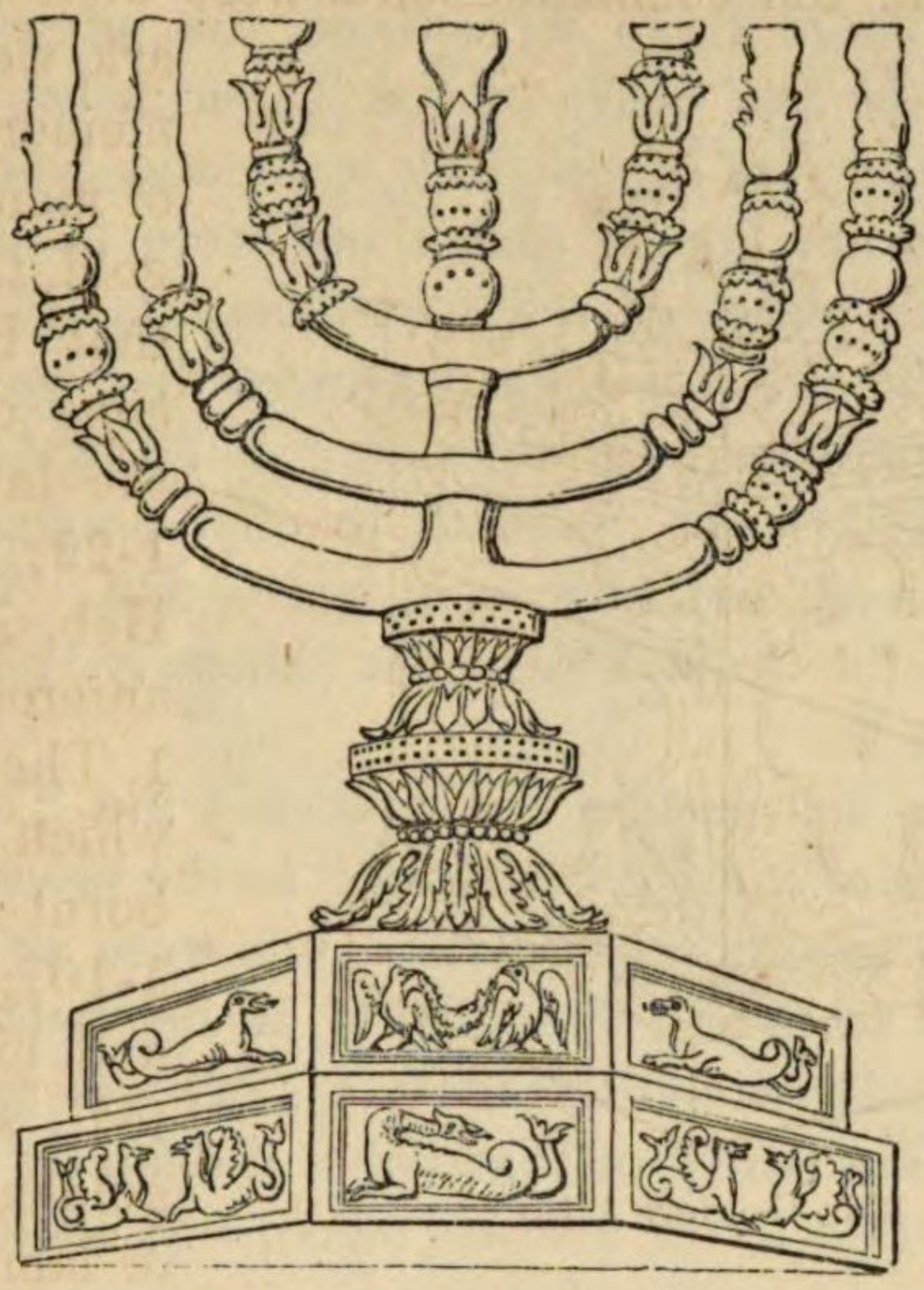
the Divine King. In the ark were kept the tables of stone on which the ten commandments were written. Beside the ark were laid up for memorial a quantity of manna in a vase of gold, the rod of Aaron that budded, and a copy of the book of the law (Exod. xxv. 1-22; Deut. xxxi. 26; Heb. ix. 4). In the anteroom were placed, 1, The golden altar on which incense was burnt daily (Ex. xxx. 1-10); 2, The massive and highly ornamented seven-branched golden "candlestick" or lamp stand (Exod. xxv. 31-39); 3, The table of wood, overlaid with gold, called the table of shew-bread, from the bread which was always kept upon it, and renewed every week (Exod. xxv. 23-30).



102. Golden Altar.

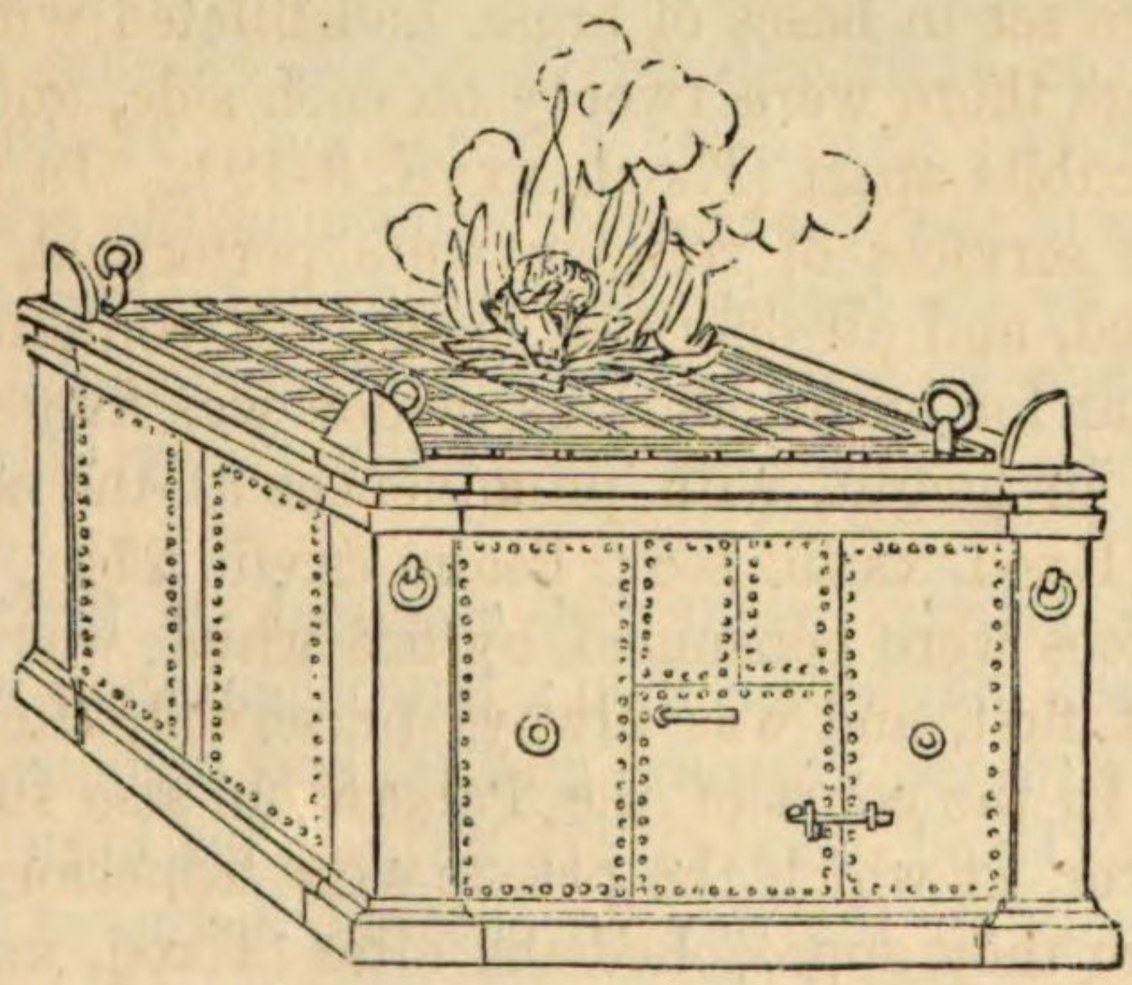
2. Around the Tabernacle was an extensive area or court, formed by curtains of fine twined linen, hung upon pillars, which were set in bases of brass, and filleted with silver. Of these pillars there were twenty on each side, and ten at each end, five cubits apart (Exod. xxvii. 9-19). In this court all the public services of religion were performed, all sacrifices were offered, and all offerings made. It contained the great brazen altar for burnt-offerings, which was five cubits square, and three in height, with prominences at the corners, called "horns" (Exod. xxvii. 1-8; Psalm cxviii. 27). On this altar the sacrifices were consumed by fire which was miraculously kindled at first, and was always preserved afterwards (Lev. ix. 24). In the court of the Tabernacle also stood the large brazen laver, at which the priests were to perform their ablutions before they approached the altar (Exod. xxx. 15-21).

3. The Temple of Solomon was built on the same plan as the Tabernacle, and contained the same furniture and uten-



103. Golden Candlestick.

From the arch of Titus at Rome, in which the spoils of the Temple are represented The base is supposed to have been added, or ornamented with the figures it is here seen to bear.



104. Brazen Altar.

sils; but it was much larger, the materials were more costly and durable, and the workmanship was more elaborate. Instead of one court there were three, the innermost of which corresponded to the court of the Tabernacle; and the curtained enclosure was supplied by walls and colonnades.

4. It does not appear that there were in the towns any synagogues, or places of religious meeting, before the Captivity; but under the Asamonean princes they became common. They were plain and unpretending buildings, in which the Jews assembled on the Sabbath to offer prayers, to hear the sacred books read, and to receive instruction. They are often mentioned in the New Testament (Matt. iv. 23; Acts vi. 9; ix. 2; xiii. 5, &c.)

5. As the Tabernacle was not only the Temple of God, but the palace of the Divine King; so the priests and Levites were not only sacerdotal ministers, but were at the same time his officers of state and the guards of his palace. The circumstances under which the tribe of Levi was set apart to this service, and one family of that tribe, the family of Aaron, specially consecrated to the priestly office, will claim to be noticed in the ensuing history. Aaron was consecrated by Moses as the first high priest, and his sons officiated as priests under him (Lev. viii.) Their duties were to offer sacrifices, to burn incense, and to bless the people; and it was death for any others to perform these offices (Num. xvi. 10; 2 Chron. xxvi. 16–21); although we read of some of the prophets in distant places, and on extraordinary occasions, offering sacrifices (1 Sam. xiii. 8–14; xvi. 1–5; 1 Kings xviii. 21–40). The inner chamber of the Tabernacle, containing the ark, was never entered but by the high priest, and even by him only once in the year, when he made a ceremonial atonement for the sins of the nation. This was called the "day of atonement" (Lev. xvi.)

6. The priests, when not engaged in their sacerdotal duties, dressed like other men; but when they were so employed, their tunics, drawers, girdles, and turbans, were all of white linen (Exod. xxxix. 27, 28). The high priest wore this dress only on the day he entered the most holy place; but his regular official dress was very splendid. Over the white tunic he wore a blue woollen robe, affixed to the hem

of which were small golden bells, separated by artificial pomegranates (Exod. xxviii. 31–34). Over this was a short sleeveless garment, called an "ephod," of fine twisted linen, inwrought with purple and gold, and having on each shoulder-strap a precious stone, engraven with the names of the twelve tribes (Exod. xxviii. 5–12). The "breast-plate of judgment" was the greatest ornament of the dress. It was a span square, and was composed of twelve precious stones, set in a doubled piece of the same rich cloth which composed the ephod. On

105. The High Priest.

each stone was graven the name of one of the twelve tribes (Exod. xxviii. 15–21). On his head the high priest wore a kind of mitre, to the front of which was fastened a plate of gold, inscribed with Hebrew words, meaning, "Holiness unto the Lord" (Exod. xxviii. 36–38). To the breast-plate belonged the Urim and Thummim, by which the priest was enabled to ascertain the will of the Divine King on any matter submitted to him; but in what manner the response was given has not been very satisfactorily determined. Some

think that when the high priest, wearing the breast-plate, appeared in the holy place with his face turned towards the ark, he became officially qualified to receive an oral answer to such questions as he uttered. Others presume that, as the twelve stones of the breast-plate bore the names of the twelve tribes, the letters composing the response were in some way or other supernaturally distinguished from the rest.

7. The priests had become so numerous in the time of David, that they could not all be employed at the same time in their sacred duties; and therefore the king divided the whole body into twenty-four companies or courses, which served in weekly rotation (1 Chron. xxiv.) Each course had its own head or chief; and these are supposed to be the "chief priests" so often mentioned in the New Testament. The tribe of Levi had originally been divided into three classes, according to their descent from Gershon, Kohath, and Merari, the three sons of Levi. The office of the Levites was to assist the priests, by slaughtering the victims, and by providing and preparing whatever was necessary for the sacred services. They commenced their service at the age of twenty-five, and retired at fifty (Numbers viii. 5–26). In the wilderness they encamped with the priests around the Tabernacle, and formed its guard. They also set it up, took it down, and conveyed it from place to place (Num. iv. 1–20). In later times, David divided the whole body into three classes, each of which was subdivided into twenty-four courses, which attended in weekly rotation. The first class attended upon the priests in their services; the second formed the choir of singers in the Temple; and the third acted as porters and guards in the Temple, and at its gates (1 Chron. xxiv. 20–30; xxv. xxvi.)

8. As the tribe of Levi, in order that it might be more completely detached from secular employments, received no share in the distribution of the land, it was necessary to provide in some other way for its maintenance. In addition, therefore, to the produce of the belt of land around the forty-eight cities assigned for their residence, the Levites received from the other tribes the tenth, or tithe, of all the produce of the country, including live stock (Lev. xxvii. 30; Num. xviii. 20–24; xxxv. 1–8). A tenth of this tithe was the share of the priests, who had also thirteen of the forty-eight cities.

There was another tithe, the produce of which the people were themselves to expend in feast-offerings, to which the Levites were to be invited (Deut. xiv. 22–27).

9. The sacrifices which the law required the Israelites to offer to God, were divided into four kinds:—1. *The Burnt-offering*, which was wholly consumed upon the altar (Lev. i.); 2. *The Sin-offering*, which was a sacrifice offered in ceremonial expiation of sins of ignorance, and of legal pollution. Of this class of offerings, only certain fat portions were consumed on the altar, the rest belonging to the priests (Lev. iv.); 3. *The Trespass-offering*, which is not clearly distinguishable from the former, but is supposed by some to refer to sins of omission; the sin-offering referring to sins of commission (Lev. v.); 4. *The Peace (or Feast)-offering* which was eaten by the offerer and his friends, after the fat parts had been burnt on the altar, and a small portion given to the priests (Lev. iii.) All these sacrifices were only occasional: but there were others regular and national; such as the daily sacrifice of two lambs. as burnt-offerings, one in the morning and the other in the evening, with each of which was offered a bread-offering, and a drink-offering of strong wine (Ex. xxix. 38, 41). This sacrifice was doubled on the Sabbath-day (Num. xxviii. 9, 10). There were also large and extraordinary sacrifices at the new moons, and at the annual recurrence of the great festivals.

10. Sacrifices were limited to three kinds of cattle,—oxen, sheep, and goats; but all clean birds were allowed, although, practically, doves only appear to have been offered (Lev. xiv. 4–7). To ensure unity of worship, sacrifices could only be offered on the one altar at the Tabernacle, and afterwards at the Temple, whither all gifts and oblations were to be brought (Lev. xvii. 8, 9); but before the Captivity this regulation was much neglected, even in the best times.

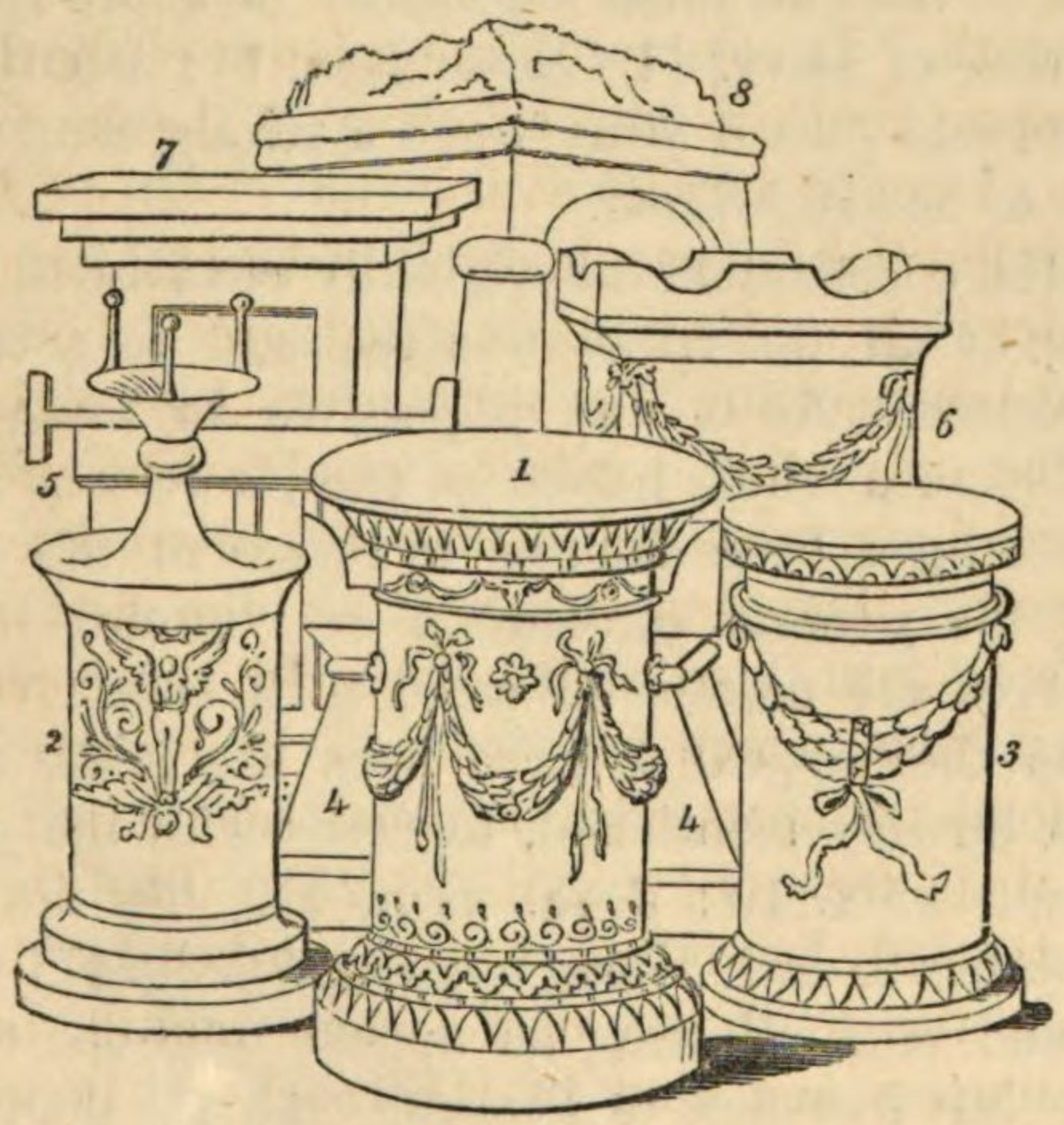
11. The festivals of the Israelites were weekly, monthly, and annual. The weekly festival was the Sabbath, on which they rested from all labour, and double sacrifices were offered (Exod. xx. 8–11). After the Captivity, when Synagogues were built in the several towns, the people assembled in them on the Sabbath-day to hear the sacred books read and expounded (Luke iv. 16; Acts xiii. 15). The monthly festival was that of the new moon, which was proclaimed by the sound

of trumpets, and at which additional sacrifices were offered. The great annual festivals prescribed by the law were three, each of them of a week's continuance; and at their celebration all the adult males in Israel were required to appear at the place of the Sanctuary (Exod. xxiii. 14–17). 1. *The Passover* was kept in remembrance of the departure from Egypt. It began on the eve of the fourteenth day of the first month, with the eating of the Paschal Lamb, and was continued through the week, during which no leavened bread was to be eaten. On the sixteenth day, the first ripe ears of corn were offered, and till that was done the early harvest could not be commenced (Exod. xii. 1–27; Lev. xxiii. 9–14). 2. Seven weeks after the commencement of the Passover, when the labours of the harvest were usually completed, was the feast of *Pentecost*, which also continued for seven days. This was, properly, the harvest festival, in which the nation offered thanks to God for the bounties of the season, and presented the first-fruits, in bread baked of the new corn (Lev. xxiii. 15-21). 3. In autumn was the feast of *Tabernacles* or of *Booths*, which commenced on the fifteenth day of the seventh month. It celebrated the sojourn of the Israelites in the wilderness; and was also a festival of thanks for the fruits of autumn, whence it was called the *Feast of Ingathering*. During this festival the people dwelt in booths, formed of green boughs interwoven; they also carried green boughs in their hands, and the rejoicing was very great (Lev. xxiii. 34-43).

12. The only other periodical celebrations prescribed by the Mosaical Law, were the *Feast of Trumpets* and the *Day of Atonement*. The first was held on the first and second days of the month Tisri, and celebrated the commencement of the civil year, which was ushered in by the blowing of the sacerdotal trumpets with unusual solemnity; and hence the name of the feast (Lev. xxiii. 23-25). The *Day of Atonement* was the only periodical *fast* prescribed by the law. It occurred on the tenth day of the same month, between the feast of trumpets and that of tabernacles. It was a strict fast, when the people bewailed the sins of the past year, and a ceremonial expiation was made by the High Priest, who, on that day only, entered the most holy place, where he sprinkled the blood of a goat which had been sacrificed. This

goat was one of two, which were appointed by lot to their several destinations. The other, after the sins of the people had been confessed over it, and laid upon its head, was sent away alive to be lost in the wilderness (Lev. xvi. 7-10, 15, 20-22).

13. There were two other feasts, which, although not appointed by the law, or belonging to the more ancient times, became of considerable note. The *Feast of Purim*, which is still observed in two days of rejoicing, was instituted to celebrate the overthrow of Haman's plot for the extirpation of the Jews (Esther ix. 20-32). The other was the *Feast of Dedication*, instituted by Judas Maccabæus, to celebrate the re-establishment of public worship at Jerusalem, after Antiochus Epiphanes had been vanquished and the Temple purified (1 Mac. iv. 59; John x. 22).



106. Altars.

[1, 2, 3, Greek. 4, Egyptian. 5, Babylonian. 6, Roman. 7, 8, Persian.]

SECTION II —POLITICAL INSTITUTIONS.

1 The theory of the Hebrew constitution supposed that God himself was the King and General Governor of the nation; the high priest being his minister, and the interpreter of his will. From the time of Joshua to that of the kings, there was not a regular succession of human governors; for the authority of the "Judges" was by no means general, and was often intermitted. There were, however, an internal government and authority, in the several tribes, sufficient for domestic purposes. Each of the tribes was divided into "families," and these were again divided into "houses of fathers," and each section had its head or chief, called an "elder" (Josh. xxiii. 2; xxiv. 1). There appears also to have been a paternal chief, who represented the eldest branch of the whole tribe, and to whom the sectional chiefs were subordinate. We find these "princes" of tribes still subsisting in the time of David (1 Chron. xviii. 1); but their authority declined and passed away when a strong central government came to be established.

2. By the constitution, as originally established by Moses, the consent of all the tribes was required to give effect to public measures. As it was impossible to bring a matter efficiently before a whole nation at once, a certain number of persons must have been deputed to represent the tribes and families in the general convention or "assembly." These representatives are mentioned more than once (Num. i. 16; xvi. 2), and they appear to have been the heads of families and houses, already mentioned, together with the judges and officers (Deut. xxix. 10; Josh. xxiii. 2). By the advice of Jethro his father-in-law, Moses appointed judges of thousands, hundreds, and tens, allowing an appeal from one to another, and, in the last instance, to himself. As the judges of tens were in number sixty thousand, it is most likely that the judges of thousands only were called to the convention. This was in the wilderness. When settled in Canaan, they were to have magistrates in every city (Deut. xvi. 18). The

persons named "officers," or scribes, existed among the Israelites in Egypt (Exod. v. 6-14), and appear to have had the duty of keeping the genealogical tables of the Israelites, and of apportioning to individuals their share of the services which were required of the nation. This class of men subsisted long afterwards, with modified duties, and seems to have been chiefly composed of members of the Levitical tribe.

3. The offices of Moses and Joshua were merely temporary; that of the one being to organise the nation, and that of the other to establish it in Canaan. These were different offices; and Joshua had no successor. But anticipating that the people would ultimately desire to have a king, like other nations, Moses took care to provide for that contingency. He reserved the right of nomination to God, the supreme King, yet not so as to preclude the exercise of elective choice by the people; and he laid down certain general principles by which the conduct of the future monarchs should be guided. Among other things, the king was to be a native Israelite; he was not to maintain a numerous cavalry; and he was not to take many wives (Deut. xvii. 15-17). The first king, Saul, was accordingly nominated by God, through his prophet, then chosen by lot, and finally accepted by the people. After the rejection of Saul, the house or dynasty of David was established. He was accordingly nominated, by anointing, in Saul's lifetime, and was afterwards called to the throne by the people, who knew of this nomination. The king was far from being an absolute monarch. When Saul was made king, the prophet Samuel drew up certain rules and limitations according to which he was to govern (1 Sam. x. 25); the eleven tribes, in receiving David for their king, required and obtained his assent to a similar compact (2 Sam. v. 3); and the refusal of Rehoboam to submit to some further limitations, caused ten of the tribes to renounce their allegiance to the house of David (1 Kings xii. 1-20).

4. At his inauguration, the king went in state to some public place, or to the Temple, where he was anointed (1 Sam. x. 25; 2 Sam. ii. 4; v. 1-3; 2 Kings xi. 12-20; 2 Chron. xxiii.) crowned, took the sceptre (2 Sam. i. 10; Ps. xlv. 6; Ezek. xxi. 26), and received the kiss of homage (1 Sam. x. 1; Ps. ii. 12), after which he returned to the palace, amid the

acclamations of the people (1 Sam. x. 24; 1 Kings i. 39), and seated himself upon the throne (1 Kings i. 35, 48; 2 Kings ix. 13; xi. 19). On the same occasion, he took an oath to govern according to the law of Moses, and accepted the covenant which defined the principles on which the government was to be conducted. He was thus not only bound to keep the law himself, but he had not the power of making new laws, though he might promulgate temporary edicts. But, notwithstanding these limitations, the power of the ancient Hebrew kings was very great. They assumed the power of life and death, without the forms of judicature (2 Sam. i. 15; iv. 12), but appear to have exercised it only where the guilt of the offender was manifest. They also levied taxes for the support of the government (1 Sam. xvii. 25; 1 Kings xii. 14). The revenues of the Crown arose not only from this source, from the spoils of successful wars, and from the tribute of subject provinces, but also from the produce of arable lands and vineyards, of plantations, of olive and fig trees, of herds of kine, camels and asses, and of flocks of sheep (1 Chron. xxvii. 25-31). The estates of traitors lapsed to the Crown, by the accumulation of which forfeitures, and by purchases, a valuable royal demesne seems to have been ultimately formed.

5. Saul and David, and the kings of Israel, appear to have lived with much plainness and simplicity, but Solomon and the succeeding kings of Judah affected more state and splendour. When they appeared in public, they were attended by guards and runners (2 Sam. xv. 1; 1 Kings i. 5), whose duty it was not only to defend the palace and to protect the sovereign himself, but to convey messages, edicts, and orders, to execute the royal commands, and to inflict death when awarded by the king. When the culprit was a person of rank, the captain of the guard executed the king's judgment upon him with his own hand (1 Kings ii. 25, 34).

6. Several of the ministerial and household officers of the Hebrew kings are named in Scripture, from which some notion may be formed of the organisation of the government. There was a body of royal councillors, apparently chosen for their sagacity, and whose opinion was taken in public measures (2 Sam. xvi. 15-23; 1 Kings xii. 6-11; 1 Chron. xxvii.

32, &c.) The officer of state, corresponding to our prime minister, seems to have been the personage who is called the next (or second) to the king (1 Sam. xxiii. 17; Esth. x. 3; 2 Chron. xxviii. 7). The *Mazkir*, or recorder, appears to have performed the duty of recording in the royal archives all the transactions of the court and government (2 Sam. viii. 16; 2 Kings xviii. 18, 37). The *Sopher*, or scribe, was the secretary of state, who prepared and issued the edicts and orders of the Crown (2 Sam. viii. 17; xx. 25; 2 Kings xviii. 18). The *Governor of the Palace* was the steward of the royal household, who is a very high and influential officer in the East (1 Kings iv. 6; xviii. 3; 2 Kings xviii. 18). The *King's Friend*, or companion, was the intimate and endeared associate, with whom the king conversed most freely and familiarly (2 Sam. xv. 37; xvi. 16; 1 Kings iv. 5). There was an "*Officer over the Taxes*" (tribute), who seems to have been the minister of finance, receiving and accounting for all the revenue of the Crown (2 Sam. xx. 24; 1 Kings iv. 6). The *Captain of the Guard* was another court officer, who has already been mentioned. There was also an officer in each of the provinces, called the *Prince of the Province*, whose duty it was to collect the provisions required for the royal establishment (1 Kings iv. 5, 7-19; xix. 22, 23; xx. 15; 1 Chron. xxvii. 25-31).

SECTION III.—JUDICIAL INSTITUTIONS.

1. The arrangement which had been made in the wilderness for the administration of justice, by judges of thousands, hundreds, fifties, and tens, ceased when the nation was settled in Canaan; and, as Moses directed, judges and scribes were appointed for every city, with jurisdiction over the surrounding villages. Cases of great importance and appeals were carried to the chief civil ruler, or to the high priest (Deut. xvi. 18; xvii. 8, 9). This arrangement seems to have continued till the time of the Maccabees, when a supreme tribunal of justice was established at Jerusalem, composed of seventy members, and denominated the Sanhedrim. This was the great "council" of justice so often mentioned in the New Testament. It was composed of chief priests; of elders, or heads of large family associations; and of scribes, or men of learning, who were mostly Levites. The Jewish writers speak much of this institution. They state that its members sat in a semicircle, of which the president and vice-president occupied the centre, and that it was attended by secretaries and apparitors. This court tried appeals and other cases of importance. It was by a hasty and irregular assembly of its members, at the house of the high priest, that our Lord was tried (Matt. xxvi. 3, 57; John xviii. 24); but they could not themselves put him to death, as the power of capital punishment had been taken from them by the Romans. In later times, the district judicatures were so distributed, that, as Josephus states, there were seven judges, with two Levites as apparitors, in every city. This is that which is called "the judgment" in the New Testament.

2. The courts of justice held their sittings in the morning (Psalm ci. 8; Jer. xxi. 12). As the gates of towns were the places of the greatest public resort, justice was administered, and civil business transacted there. This continued even after the Captivity (Gen. xxiii. 10, &c.; Deut. xxi. 19; Ruth iv. 1, &c.; Psalm cxxvii. 5; Prov. xxii. 22; Zech. viii. 16).

3. The form of trial appears to have been very simple.

The court consisted of a judge or judges, and, at least in later times, of a scribe, who wrote down the sentence, and the particulars of the trial or cause. Before them stood the accused, the accuser, and the witnesses. Two witnesses were necessary to establish any charge, and they were examined separately, in the presence of the accused (Num. xxxv. 30; Deut. xvii. 6; Matt. xxvi. 60). The sentence was pronounced soon after the examination, and, even when it decreed the punishment of death, was executed without delay (Joshua vii. 16-25; 1 Sam. xxii. 18; 1 Kings ii. 23-25). In the earlier periods of Jewish history imprisonment was not used as a punishment. When it was necessary to keep a person in custody, he was put under a guard (Lev. xxiv. 12), or confined in an empty cistern (Gen. xl. 15; Jer. xxxvii. 15-20), or in the house of the judge. In later times, however, prisons were better known, and imprisonment was more usual (Matt. v. 25; xviii. 30; Acts xii. 4-10). Prisoners often wore chains or fetters of iron or brass (Judges xvi. 21; Psalm cv. 18; cvii. 10; Jer. xl. 4; lii. 11). In the time of Christ, the Jews had borrowed from other nations the practice of imprisoning for debt; and the creditor seems to have had the power of demanding the application of stripes and torture (Matt. v. 26; xviii. 28-34). The vigilance and severity of the gaolers were sometimes enforced by their being subject to the punishment intended for their prisoners, if they allowed them to escape. Among the instruments of punishment, stocks for the feet are mentioned at a very early period (Job xiii. 27; xxxiii. 11).

4. With regard to punishments generally, the theory of the law was that life should be given for life, eye for eye, tooth for tooth, &c. (Exod. xxi. 23-25). But this was only done literally in the matter of life for life; in all other cases, indemnification equivalent to the damage sustained might be made by the offender to the sufferer (Exod. xxi. 30). Restitution, to twice the value of the property stolen, was the general punishment for theft; but, in some cases, the restitution was fourfold, or even fivefold (Exod. xxii. 1-6). If the thief was unable to make restitution, he was sold as a slave, and the price applied to that purpose; and if the full amount was not thus made up, his wife and children were also sold (Exod. xxii. 3; 2 Kings iv. 1).

5. There was only one kind of secondary corporal punishment—scourging. This was usually inflicted with a rod upon the back of the prostrate culprit. The blows could, in no case, exceed forty; and to prevent an inadvertent excess, the number was practically restricted to thirty-nine (Deut. xxv. 2, 3; Matt. x. 17; 2 Cor. xi. 24). A kind of scourge, called a scorpion—composed of thongs set with sharp iron points—appears to have been used for torture (1 Kings xii. 11). The punishment of scourging was chiefly applied to offences against the ceremonial law; and, in later times, it was usually inflicted in the synagogues. To such offences, also, was applicable the punishment of excommunication, which, in a theocratical state like that of the Hebrews, was as much a civil as an ecclesiastical punishment, and involved many afflictive privations (Num. xv. 30, 31). But if an offence liable to this punishment was committed inadvertently, the party might exonerate himself of the penalties, by confessing his error, and presenting a "trespass-offering" for sacrifice (Num. xv. 28, 29).

6. The crimes punished with death were murder, adultery, unnatural crimes, and gross misconduct to parents, also idolatry and Sabbath-breaking, which were acts of treason against the Supreme Head of the theocratical government. The common and national mode of inflicting the punishment of death was by casting stones at the culprit; but when the punishment was ordered by a king or military commander, it was usually inflicted by stabbing with a sword (Judges viii. 21; 1 Sam. xxii. 18; 2 Sam. i. 5; 1 Kings ii. 25, 29, 31, 34). Latterly decapitation came into use (Matt. xiv. 8-12; Acts xii. 2). The other modes of punishing with death, mentioned in Scripture, were inflicted by foreigners, not by Hebrews—such as crucifixion, which was a Roman punishment, introduced into Palestine after the power over life had been taken from the Jews by their conquerors.

7. There were also posthumous punishments, by which the memory of the deceased was rendered infamous. Of this kind was the hanging of the dead body on a tree or gallows; but the law required that it should be taken down and buried the same day (Num. xxv. 4, 5; Deut. xxi. 22, 23). Another was, to burn to ashes the body of a person who had been stoned (Lev. xx. 14; xxi. 9; Joshua vii. 15, 25); and a

third was, to raise a large heap of stones over the corpse (Josh. vii. 26; 2 Sam. xviii. 17).

8. Another institution remains to be mentioned, which engages much attention in the law and early history of the Israelites. In early pastoral life it had been the custom, when a person was slain, for his next of kin to take upon him the office of avenger (in Hebrew, *Goël*), who rested not until he had taken the life of the homicide. A practice so liable to gross abuse, and calculated to entail endless blood-feuds, could not be endured in an organised community. The law, therefore, provided for the mitigation of its evils. Six cities, in different parts of the country, were appointed as "cities of refuge," to any one of which the unintentional man-slayer might hasten; and when he reached it, and while he remained in it, he was safe from the avenger. This protection he continued to enjoy till the death of the high priest, when he was at liberty to return home. But the shelter of these asylums was refused to actual murderers; for although they might be received on their first arrival, yet, on their guilt being proved, they were delivered up to punishment (Num. xxxv. 9-34). The most laudable anxiety was manifested to secure to the homicide the just effect of this institution; and, among other things, it was directed that the roads to the cities of refuge should be kept free from all obstruction (Deut. xix. 3).

A

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